"Unum corpus sumus in Christo."

Evangelical Christendom

July-August, 1931

Reunion with whom?

We need not to stress the fact that a very serious situation has arisen in regard to the question of Christian Reunion. In our last issue Bishop Knox mentioned that Evangelicals of all denominations cannot fail to watch with grave interest the negotiations which are being conducted on behalf of the Anglican Communion, as represented in the Lambeth Conference, with the Eastern Churches. In the early autumn the Federal Council of the Free Churches will take under consideration the invitation of the Archbishop of Canterbury to reopen the conversations with them, and we believe these are to be preceded, probably in October, by renewed conversations with the representatives of the Eastern and Orthodox Churches. There can be little doubt that the Federal Council of the Free Churches will accept the invitation of the Archbishop, unless, as many could wish, and having regard to developments—such as the Birmingham dispute—which show that the Church of England is being steadily de-protestantised, the whole question is shelved for the time being on ground such as that presented in the statement introduced to the Wesleyan-Methodist Conference at Birmingham by Rev. F. Luke Wiseman, and unanimously accepted. That statement is as follows: "We believe it to be in the interests of mutual understanding to state that it would be contrary to our deepest convictions to accept any plan of union which involved what has been termed the equation of faith and order or the acceptance of what is called Catholic order as being the one and only order of Church government in harmony with the mind of the Spirit. We are convinced that Churches which recognise the spiritual validity of each other's ministries ought not to refuse union with each other at the Table of the Lord on any alleged ground of canonical irregularity." Much has been written concerning this great question of inter-communion. We ourselves have sought in a spirit of charity towards all, including the Eastern Churches, to explain the effective barriers of theological interpretations, and practices based upon them which, unless they are frankly rejected in favour of Scriptural views held in common by the Reformed Churches, make reunion undesirable and impossible. The time has arrived for plain speaking, and, we hope, for resolute decisions and action, and we believe we shall carry the great majority with us if we call upon the Federal Council of the Free Churches, charged as it is with great responsibility, not to allow their deliberations in September to be prejudiced in any way contrary to their views as expressed by Dr. Carnegie Simpson and others when the earlier conversations were broken off, but, on the contrary, to carry those views further, even to a Christian but plain statement that there can be no development in reunion which fails to leave the solemn question of the Supper of our Lord where He Himself left it, and as Scripture interprets it, free from mediæval accretions, or any kind of magical interpretation or usage such as a noisy section of the Anglican Church desire. Inter-communion is an accomplished fact among the Free Churches, and the progress of reunion within their own spheres of action is, under God, a notable feature of the present times. In Scotland and

Ireland, as in England, recent Assemblies have manifested more than a wistful desire for more of the unity of the spirit in the bond of peace among all who believe in and follow Jesus Christ. There is a steadily flowing movement, we believe in answer to prayer and the work of the Holy Spirit, towards unity, and its highest expression, united evangelism; for the world waits for the re-statement of the Gospel in terms revealing the fact that man is a sinner and needs salvation, and that nothing can for sin atone, nothing but the death of Jesus on Calvary.

In a recent letter, circulated as President of the National Church League, Lord Brentford, to whom we all owe a great debt for his splendid stand for Reformation principles and practices, takes up the reunion question in the light of the attack now being made upon the Thirty-nine Articles (we refer to this on other pages). It is strange and unfortunate that at such a time the Archbishops and Bishops should be at pains to show reasons for the jettisoning, or at least the revision, of these Articles, which are, without doubt, the Confession of the Church of England as the National Church, and being Reformed and Protestant. Lord Brentford points out that "it is one of the proposals of a Committee of the Church Assembly that Ordination candidates should no longer be required to give assent to them. I must frankly confess that to me this seems one of the most serious features in the general position in our Church to-day. When representatives of the Eastern Churches are told by English Bishops: 'We understand that the abolition of the Thirty-nine Articles would be an advantage. It is true that with us these have much less force than the Prayer Book and the Catechism. In some sections of the English Church they are not used at all. We do not ask that another Church which desires to enter into relations with us should accept them. They were written to suit the sixteenth century, for the confuting of heresies. Many of them are already obsolete. Given an opportunity the Articles might be revised.' It is natural to conclude that the meaning which such words would convey is that the obsolete Articles are those which have caused difficulty to the Orthodox delegates, *i.e.*, those relating to Transubstantiation, the nature of the Ministry, the complete sufficiency of Holy Scripture as the sole Rule of Faith, the Invocation of Saints, the Veneration of Images, etc." Under such a cloud as this, and in the face of such proposals, reunion, except to those who are seeking to undo the work of the Reformation, becomes something more than undesirable, it calls for an exhibition of faithfulness and resolution on the part of all Evangelical Christians, and such action as will make it clear that we cannot cut ourselves free from the New Testament without sacrificing our right to be called Protestants. We have come to a parting of the ways, and, as we have before stated, the Church of England has come to a parting of the ways. The future will determine whether under the present leadership it will become deprotestantised, and isolated from that fellowship and unity, which is, indeed, the larger unity. Its Bishops appear to be ignorant of the day of its visitation. Both at home and abroad, as a Protestant Church, it has the privilege of becoming "a bridge Church," not to Rome, or the un-Reformed Churches, but in a fraternity that embraces all who face the same way, accept the same basic truths, and proclaim the Gospel of Christ, based upon the Holy Scriptures which "contain all things necessary to Salvation." It is hard to say these things, and we say them in that spirit which becomes the Gospel of Christ. The situation is a grave one, and no Member of the World's Evangelical Alliance can fail to take a very deep interest in it.

Notes

We hope to publish in our next issue an important article by the Rev. C. M. Chavasse, M.A.(Oxford), on the subject of the National Church and the Thirty-nine Articles. We also refer to this important subject on other pages of this issue of EVANGELICAL CHRISTENDOM.

The Spanish Reformers and their Needs.—Now that the Spanish elections have taken place, the decree of the Provisional Government in Spain concerning liberty of conscience becomes confirmed, and the Protestant religion is placed on an equal footing with that of the Roman Catholic Church. Rev. Fernando Cabrera, President of the Spanish Evangelical Alliance, writes to us to say that the Spanish Branch desires to start on a great campaign of evangelisation, by meetings and through the Press. A beginning has been made with the great demonstrations recently held, over which Mr. Cabrera presided. Unfortunately, the Spanish Committee have no funds in hand to enable them to develop their campaign, serious demands having had to be met following the recent persecutions of Evangelicals. Mr. Cabrera adds, "we put these facts before our brothers in England, and rely upon their sympathy with Spanish evangelism." No more urgent appeal can come from Europe at the present time. It is the hope of the Council that special gifts will be forthcoming to further the work of evangelisation in Spain in this new day of opportunity. The following message has been forwarded to Señor Zamora, President of the Republican Government of Spain :—

World's Evangelical Alliance,
19, Russell Square,
London, W.C.1.
June 26th, 1931.

Excelentisimo Señor,
Don Niceto Alcala Zamora,
Presidente Del Gobierno Provisional
de la Republique, MADRID.

Sir,

The Council of the World's Evangelical Alliance (British Organisation), representing Protestant Churches and Organisations in this and many other countries, desire to assure you, and through you the representatives of the Spanish Government, of their profound thankfulness for the recent proclamation of liberty of conscience and worship throughout Spain, and they desire to express their hope that this proclamation will be upheld, and receive the sanction of the Cortes in due course.

Spanish Protestants united in the Spanish Evangelical Alliance welcome the new régime under which lawfully directed efforts for the spread of the Gospel of Christ in Spain can proceed without persecution or suspicion, and be helpful to the moral and spiritual interests of all classes and creeds.

On behalf of the Council,
We are, Sir,
Yours faithfully,
R. C. HART DYKE (Chairman of Executive Council),
H. M. GOOCH (General Secretary).

The Situation in Italy.—The General Secretary leaves London during the first week of September to attend the Synod of the Waldensian Church at Torre Pellice, Italy: Mr. Gooch thereafter proceeds to Albania, and we ask prayer on his behalf, that all travelling mercies may be granted to him, and that in all the details of his visits the necessary grace and wisdom may be supplied from above. Mr. Gooch is the bearer of a special message from his Council to the Waldensian Church Synod. The Council have also forwarded the following letter to Signor Mussolini :—

World's Evangelical Alliance,
19, Russell Square, W.C.1.
June 26th, 1931.

To His Excellency,
Benito Mussolini,
Ministero Esperi, ROME.

Your Excellency,

The Council of the World's Evangelical Alliance, British Organisation, representing Protestant Churches and Organisations in this and many other countries, desire to thank you for the recent promulgation of Decrees of the Italian Government under which liberty of conscience and worship, first granted in Italy in the year 1861, is re-affirmed and substantiated for all classes and creeds in the Italian Kingdom. Having no association with politics, the World's Evangelical Alliance is the better able to appreciate the inestimable benefits to the moral and spiritual welfare of communities which flow from toleration and the exercise of liberty of conscience in all matters of faith and worship.

While thanking your Excellency for your devotion to liberty of conscience the Council desire also to assure you of their belief that the future

welfare of the Italian peoples is bound up with the exercise of this inestimable benefit and principle of the Gospel of our one Lord Jesus Christ.

On behalf of the Council,
We are, Your Excellency,
Yours faithfully,
R. C. HART DYKE (Chairman of Executive Council),
H. M. GOOCH (General Secretary).

International Sunday Schools.—There are over thirty millions of scholars represented by the World's Sunday School Association, a plenary Conference of the International Committees of which takes place at Buda Pesth during the second week of August. Realising the importance of this movement and valuing its witness to Truth and Love the Council have forwarded the following letter of congratulation and greeting to the forthcoming Conference :—

World's Evangelical Alliance,
19, Russell Square,
London, W.C.1.
June 26th, 1931.

Dr. James Kelly,
World's Sunday Schools Association,
Bothwell Street, GLASGOW.

Dear Mr. Kelly,

My Council in meeting last Thursday took note of the important All-European Conference of the World's Sunday Schools Association, which is to meet at Budapest during the month of August. Fully realising the importance of all effort directed to the Christian teaching and training of youth, and especially of the World's Sunday Schools Association, they desire to send through you their warm greetings to the Conference assembled at Budapest and to express the hope that under God it will result in a great forward movement in all countries of Europe to further the aims and objects of the Association, and to promote the Gospel of Christ among young people of all classes and creeds.

With all kind greetings,
On behalf of the Council,
I am, yours very sincerely,
H. M. GOOCH (General Secretary).

The Way of Renewal.—We shall print in full in our next issue the letter of invitation and the topics for daily prayer for the Universal Week of Prayer for 1932. The letter is now circulating for universal signature. It will be found that the programme for 1932 — Sunday; January 3rd, to Sunday, January 10th, inclusive—is directed to the subject of "Renewal." It takes under special review the important conference on World Disarmament to take place during the month of February next. Reference to this subject will be found both in the letter of invitation and the topics for prayer. In the meantime, we are glad to receive from the Federal Council of the Churches of Christ in America, copy of a message circulated by the Council to the Churches of America. It is upon the subject of Evangelism, and is of such importance at the present time that we quote it in full. May the broadcasting of this message serve to prepare many, in all countries, for earnest and intensive arrangements for prayer, and united prayer, during the forthcoming Universal Week of Prayer :

A NEW PENTECOST.

A Message to the Churches on Evangelism.

(Adopted at the recent annual conference held at East Northfield, Mass., under the auspices of the Federal Council's Commission on Evangelism.)

The secretaries of evangelism and appointed representatives of a majority of the communions making up the Federal Council of Churches of Christ in America, at their conference and retreat held at Northfield, adopted the following message as the result of their deliberations, and send it with deep solicitude to the constituent churches.

In times of religious stress and crisis the voice of God is heard speaking in unmistakable terms to those who seek to know and do His will. We believe that such a time is now upon us, and that His call must not be disregarded. His message to the souls of men transcends in importance all temporary questions of social or political concern. Religion stands in the relation of cause and effect to all social reform and progress. We, therefore, urge that the Church put the first thing first. To His disciples Jesus said, in substance, "Power over all personal and social evil comes only through prayer and self-denial." No human strength is adequate for the world's need. Therefore He said, "Tarry ye in Jerusalem until ye be endued with power." Pentecost was the fulfilment of His promise, and the history of the Church proved that His words were true.

At a time when the fires are burning low on the altars of many hearts, and some churches seem to have lost the yearning soul and a passionate devotion, a new Pentecost must fall upon the Church or we are undone. Judgment must begin at the altars of God. The hearts of those who minister there in holy things must be cleansed, and their love renewed and their lips touched with a live coal from off God's altar. We long to hear again the old prophetic cry, "Here am I! Lord, send me!" Questioning and disputation which eventuate in nothing, and benumb the soul and chill devotion, must be laid aside. Is thy heart as my heart? If it be, give me thy hand. The superlative task of the ministry is to win men and women to the personal experience of Jesus Christ, the Saviour of men.

The membership of the Church of God must go out to proclaim the Gospel which they have ex-

perienced, and to show in their lives the fruit of the Spirit.

Christian education must assert itself in the home and Sunday school with the birth and growth of Christian experience. The Church grows by spiritual contagion. How can one maintain his own religious life if he does not win somebody to the same blessed experience with every passing month? There are no vital questions in religion which cannot be settled by experience. "If any man will do His will, he shall know of the doctrine." If any one is not winning others to Christ, let him know that he faces the awful doom of those whom Jesus calls cumberers of the ground.

We are interested in all social questions, but we are fully persuaded that we shall never find real solutions of social problems until we have a far more spiritual conception of life. We must make a new appraisal of values, and give ourselves with uncalculating devotion to those things which are supreme. Matters of eternal life and death are at issue. The sins which broke the Saviour's heart and sent Him to the cross should also break ours. He that would save his life shall lose it, and he that would lose his life for Christ's sake shall save it unto Life Eternal.

Mr. D. E. Hoste on Roman Catholic Propaganda.—Writing from Shanghai on July 7th, Mr. D. E. Hoste, Director of the China Inland Mission, comments helpfully on the great subject engaging the attention of the Alliance, that of Roman Catholic Propaganda. Mr. Hoste says:

I read recently with interest the reference in your magazine to the apparent growth of Roman Catholic influence in our own country. I cannot help but fear that one result of the wide-spread loosening and even loss of faith amongst so many professedly connected with the Protestant Churches will be that later on, finding what a dark, cheerless outlook Modernism provides, many will turn to the one great Church which stands firm with a dogmatic message based upon Divine authority, such as the Roman Church claims. By their own confession, too many of the leaders amongst Protestants have no certain message. They seem, indeed, to deny a reasonable possibility of such. They are not likely, therefore, to be turned to by people tired of doubt and unbelief. In the meantime may all those who, through God's mercy, hold to the Divine authority of the Holy Scriptures and to the historic creeds of the churches more and more consecrate themselves to making known the Gospel and its saving power amongst all peoples. Is it not true that in this, as in other kinds of warfare, "attack is the best form of defence"?

We endorse all Mr. Hoste urges, and cannot but think that if many thousands, including clergy and ministers, could be brought to realise the spirit in which the Alliance enters upon controversy, and the emphasis it places upon certainty in the matter of vital Truth, they would seek enrolment as members or subscribers, and thus strengthen its witness at home and abroad. We cannot be too thankful for the adhesion of such outstanding leaders as Mr. Hoste, and writing from China his letter is doubly welcome.

Evangelisation in Estonia—Rev. Adam Podin's work.—We only regret being unable to print all the interesting information Mr. Adam Podin is able to send us concerning his work of Evangelisation in the prisons of Estonia, and among the lepers on the Island of Oesel. Letters received during the past few months have been full of arresting details, manifesting a gracious power of God the Holy Spirit resting upon our friend, who is so ably assisted by his wife, his son, and a choir, the assistance of which in such work is probably unique. In a recent letter Mr. Podin enters upon the history of his work among the lepers, and we quote some interesting paragraphs:

Last night I posted a letter to you telling of my wanderings, visiting two classes that seldom a minister of religion cares to attend; they are lepers and prisoners.

Speaking of his work among the lepers, Mr. Podin writes:

You will be interested to learn under what kind of circumstances I started this branch of my work. On the 12th of June it will be 25 years since I visited them for the first time. At that time a Baptist, or any other evangelical Christian, was regarded with indifference, and when the lepers heard that I was coming to celebrate the Lord's Supper with a dying Baptist on the island, they eagerly looked forward to seeing and hearing me, not for the sake of the Gospel, but to watch and see what kind of strange things I should do and speak. The first strange and unusual thing I did was to take the dying leper under the arm and help him to the meeting place, sustaining him, and I then preached the Gospel to all who had gathered. After this I celebrated the Lord's Supper with the dying leper before ninety others. Looking on them I was much grieved in my heart, and seeing their disfigured faces and dismembered bodies, their isolation from the rest of humanity, without a friend and without Christ, I heard a call on that day to be their friend. It came in the form of several questions. The first appeal to me was: "If you were in their position what would you wish?" I thought, if this was so I would long for a friend that would love me, that would tell me of Jesus, that would cheer and comfort me in my distress, so that I would have something precious in this life at the dying hour and for eternity. Then came another question: "If you yourself wished for such a friend, would you not like to be a friend to them and serve them

in that way?" I could not say no. I answered, "Lord, if Thou art speaking this to me I will do it by Thy grace." From that day they were laid on my heart, and now I can look back and see what God hath wrought. From the ninety that heard me for the first time 25 years ago, ten are survivors that told me how differently they have thought of me. I visited the asylum for 16 years, celebrated the Lord's Supper with a Baptist girl and preached the Gospel to all of them. After the lapse of years the first convert came forward. At the first baptism six lepers gave themselves to Christ. When these were baptised others came forward. In a short time twenty-five per cent. of the inmates were soundly converted and showed forth what the Grace of God can do. Now they call me "Father," and would do anything for me. Last year, when I was severely ill, they had been praying for me, and when they wrote letters to me they said, "we would gladly die for you if we could only restore you, that you could help others as we have been helped."

I hope, D.V., to arrange my 25th Anniversary on August 16th—a Thanksgiving Festival—for this year, in the month of August, it will be 25 years since I took up the Prison work also. During these years I have seen wonderful things, first ministering to the prisoners throughout the old Russia as it was, from the German borders, through Siberia, and from Archangel to Sebastopol, going down in the mines under huge mountains where they were working in the mineral and salt works. How safely the Shepherd has led me and preserved me from all evil! As the World's Evangelical Alliance has sustained and helped by prayer and financially during those many years, I hope you will come and visit us on that occasion. Thanks be to God I feel myself much better than I was last year. As my time of service here below is drawing to a close I am glad I could put my life into service for Him Who came down from heaven to serve and to save us.

ADAM PODIN.

The absence of the General Secretary in Italy and Albania will make it impossible for him to accept Mr. Podin's warm invitation, but the Council have arranged for H.H. Prince Anatol Lieven, who resides near Riga (Latvia), to visit Estonia on the occasion of Mr. Podin's Thanksgiving Festival, and to represent them on the occasion. In earlier years it was in association with this honoured and noble family that Mr. Podin first commenced his apostolic work, and no one could be more welcome on the occasion of his celebration than Prince Lieven, from whom we shall hope later to receive some account of the festival. In the meantime very many will join in thanksgiving to God for the work He has enabled Mr. Podin to carry out, and for the many souls saved through his ministry.

Presentation to the Estonian University.—In a recent interview with the Estonian Ambassador in London the General Secretary learned that Dr. Kallas greatly desired to secure a selection of English theological works for the library of the University of Dorpat, Estonia. It was pointed out that many of the students of theology at Dorpat are making themselves proficient in English, and that the opportunity to read and study English literature will influence their ministry in the work of the Churches of Estonia. The matter being referred to the Council of the Alliance they undertook to meet the need and made a grant of £10 for the purchase of suitable volumes. Great care has been taken in the selection of these volumes, numbering in all some sixty, and we are glad to mention that the Council have received grants of selected volumes from the Religious Tract Society and Messrs. Hodder & Stoughton. The volumes will shortly be forwarded to the Estonian Legation in London for transmission to Dorpat, and they are all suitably inscribed with the source of the gifts.

Missionary Reunions.—The 1930-31 session of Missionary Reunions closed on June 18th. The British Syrian Mission was ably represented by Mr. Maitland-Kirwan, the Hon. General Secretary, who, with representatives dressed in the costumes of the country, vividly impressed the work of the Mission in Syria (and did not spare the difficulties which have to be faced). It was altogether a useful, and we hope fruitful, occasion. The new session will open on Thursday, October 15th, when we hope to welcome from Donhavur, India, one whom we shall delight to honour for memory's sake as well as for the important mission in which he is engaged; we speak of Dr. Murray Webb-Peploe, lately working with the C.S.S.M., among the children of India, and now associated with the work of Miss Amy Carmichael Wilson. Dr. Webb-Peploe has promised to bring his lantern pictures with him, and they should prove of special interest. The further Reunions are in course of completion, and they will include a lecture, with pictures, by Bishop Taylor Smith on his recent visit to Syria and Palestine.

The World's Evangelical Alliance

EIGHTY-FIFTH ANNIVERSARY

THE Eighty-Fifth Annual Meetings of the World's Evangelical Alliance were held on Monday afternoon and evening, June 1st, in the King's Hall, Holborn Restaurant, and were most inspiring and encouraging. The friends and supporters of the Alliance were present in large numbers, the proceedings throughout were most enthusiastic, and some notable speeches were made. It is a cause for thankfulness that God's blessing continues to rest upon the Alliance in its many-sided work The annual meetings this year were of great spiritual and national importance owing to the grave problems in which the Alliance is specially interested facing us at the present time. The gatherings were also noteworthy because of the presence of Professor Dr. Slotemaker de Bruine, Minister in the Dutch Government, and Dr. G. Ohlemüller, of Berlin, President and General Secretary respectively of the International Protestant League, who spoke at the evening meeting. The Council of the Alliance earlier in the day entertained Professor Slotemaker de Bruine and Dr. Ohlemüller at luncheon, where they put before a representative company interesting details concerning the aims and hopes of the International Protestant League.

The afternoon gathering, which commenced at 3.15, opened with the singing of the hymn, "Ye servants of God, your Master proclaim." The Rev. the Hon. W. TALBOT RICE (Hon. Secretary) read a portion of Holy Scripture, and then led in prayer, thanking God for His blessing upon the work of the Alliance during the past year, and praying for a great renewal of spiritual life throughout the country.

The General Secretary, Mr. H. MARTYN GOOCH, at this juncture should have presented a résumé of the Annual Report, but as the Rev. Dr. R. C. GILLIE, who was one of the speakers, had to leave early in order to fulfil another engagement in Bath, he was called upon by the Chairman, Mr. REGINALD C. HART DYKE, to speak before the General Secretary, and to move the following Resolution :—

> That this Meeting receives the 85th Annual Report with heartfelt thankfulness to God for His grace and power during another year manifest in the progress of the influence and work of the Alliance at home and abroad; and calls upon all who follow Christ Jesus as Saviour and Lord to join and support the World's Evangelical Alliance in its endeavours to keep the unity of the Spirit in Truth and Love.

Address by Rev. R. C. GILLIE, M.A., D.C.L.

Mr. Chairman, Ladies and Gentlemen, I ought really to apologise for holding up, even for a few minutes, the presentation of the remarkable and interesting report which Mr. Gooch is to put before you; but I am now a country brother, and suffer, to some extent, from the exigencies of trains and engagements both in London and outside of London. I used to have the privilege of attending this annual meeting every year, when I was one of the honorary secretaries. It is very pleasant to know that the work of the Alliance in the British section is going on so steadily. It is a good thing sometimes to view the work in which you have taken some part from a distance.

A THREE-FOLD WORK

I have been reviewing in the last few days how one would describe the work of this Alliance if one were putting it before some new-comer to London, or to England who did not understand our activities. And I felt that one of the best ways would be to draw from nautical symbolism. I should say that the Alliance does the work of a lighthouse, illuminating the right course for the Evangelical Christian and the Evangelical Christian Churches. That, in the second place, it is a harbour, encouraging the visits of vessels of different sizes and of different denominations, though all sailing on the same voyage, and making really for the same haven. Thirdly, that quite often this Alliance has been a lifeboat, going to the rescue of those who were in serious danger. I am not suggesting that this three-fold description exhausts the activities of the Alliance, or that it presents perfectly its supreme conviction concerning our Saviour as the only and all-sufficient Saviour of mankind. But it indicates some of the aspects of the work. Let me, therefore, speak for a moment under those three heads.

LIGHT BEARING AND LIGHT GIVING

I suggest that the World's Evangelical Alliance has a light-bearing and light-giving function which is especially important at the present time.

Photo Russell & Sons

Rev. Dr. R. C. GILLIE

One thinks of the various Bodies seeking, to some extent, to sail the voyage to the haven of Christian Reunion: and there are shoals unseen, and there are rocks that are visible if you are careful to observe: there are cross-tides which are not always recognised: and then there is the danger of both fog and sudden wind. And what, it seems to me, the World's Evangelical Alliance is doing is to throw light upon the situation. I am a great believer in unity: I have my eyes towards reunion, but I know that we shall never achieve reunion according to the will of God, or have a Unity which is worth cherishing, by evading facts. I do recognise in this question of reunion that it is not only prejudices and preferences that are hindering a number of people, but there is a kind of torpor of thinking at the present time which seems not to envisage the situation properly.

LAMBETH AND REUNION

We know that at the last Lambeth Conference the Bishops devoted themselves very specially to a very definite approach towards the Eastern Churches, and a good many people said to themselves that it would be a very good thing if such an approach could be cemented into actual unity. I confess that I myself was almost inclined to say, "Well, God bless you: go on with it," until I came to look into the thing more closely. Let me quote from a little pamphlet published by the Alliance, entitled "The Lambeth Conference and Reunion with the Orthodox Churches." In 1927 there was a meeting on Faith and Order in Lausanne, and Archbishop Germanos said this: According to the Orthodox Church, where the totality of faith is absent there can be no *communio in sacris*." As I understand it it means that if there is to be any communion, which involves inter-communion, there must be completeness of agreement. Now, of course, this Alliance could not exist if that were the case. What we work for is not agreement round the circumference, as agreement at the *centre*. It is not that "the totality of faith" should be the same for every one, but that the *essentials of the Faith* should be the same for every one. Again, we hold quite frankly and definitely that the questions of order and government in the Church are secondary, whilst the question of what we call the Evangelical doctrines of Salvation, the Forgiveness of Sins, and loyalty to God through our Saviour, these are primary. It is only when you get it pointed out in this clear way that you see what this intimate union with the Eastern Churches really involves. I am speaking rather strongly on the subject because we of the Evangelical Free Churches did feel left out in the cold at the last Lambeth Conference. I will not say that we felt snubbed, but certainly we felt that there were interruptions of friendly communications, and for this reason: and this time I quote from another pamphlet, published by this Alliance, entitled "Lambeth and the East: A Check to Home Reunion," by the late Rev. T. J. Pulvertaft, whose presence we miss to-day. In 1923, when the two Archbishops of that day and the Bishops met about sixteen to eighteen of the Free Church leaders, it was agreed, with, I think, only one exception, that the ministries of the Evangelical Free Churches implied "a sincere intention to preach Christ's Word and administer the Sacraments as Christ has ordained, and to which authority so to do has been solemnly given by the Church concerned, are *real ministries* of Christ's Word and Sacraments in the Universal Church." Well, we greatly rejoiced at that. But there was no word about that at the recent Lambeth Conference. You see the difference in the situation. The explanation that was given was that there were few signs amongst the general membership of the Evangelical Free Churches in favour of this. As a matter of fact, we had not a great deal to give to the members of our respective Churches. It was just a kind of agreement, in the first instance between the Bishops and the Free Church leaders: we were waiting for something more. If I had had any conversation with some of those Bishops who were for promoting this closer approach to the Eastern Churches, I should have been bound to ask—Had they any proof of the general members of the Eastern Churches approving that approach? The Free Churches have now received a further invitation from the Archbishop of Canterbury to meet for further conference. I trust myself that all the Churches represented in the Federal Council of the

Free Churches will approve of their representatives going into fresh conference, but I personally would demand that we start on the basis that has been arrived at already, that *our ministries are recognised as real ministries of the Word and Sacraments.* We should be grateful to the World's Evangelical Alliance for what it is doing in this important matter, and in so excellent a spirit.

THE ROMAN CATHOLIC CHURCH

Take another thing. Think of the Roman Catholic Church, which presents an extraordinary situation to-day, and of the way in which it seems to be girding itself for fresh and subtle activity in our own country and in other Protestant countries, and yet is receiving shock after shock in most Catholic countries. Living down in Bath, as I do, I want the best intelligence about this, because I always remember what was said to me once, that one of the remarkable things about the Roman Church seems to be that it is so efficient in tactics, and so often fails conspicuously in strategy. It fights its individual battles magnificently, but in the big campaigns it seems again and again in history to have been defeated. When you think of what is happening in Malta, in Spain, in Italy, the demand may become so great in our own land for an activity that is virile and persistent that we need an organisation like the World's Evangelical Alliance to help us, that it may throw light upon the course to be steered. And I say, "Thank God for this Alliance."

A HARBOUR

Then, in the second place, I suggest to your minds that it is a harbour into which vessels of different denominations may come together, receiving fresh supplies of water and that which refreshes, as well, perhaps, interchanging cargo. You see what I mean. There is the Universal Week of Prayer. I have had fresh experience of that in Bath. I am very glad to be able to report that we had there a very frank and friendly interchange of activities in that Week of Prayer amongst the Evangelical clergy and the Free Church ministers. We tried to arrange so that as many of the clergy and ministers as possible should be present whether they were speaking or not, with the result that we had crowded gatherings. The spirit, as well as the attendance, was remarkably maintained. It is not a very easy thing in a city like Bath, where you have meetings for philanthropic societies practically every week. And even in a city like Bath there are sometimes local differences and slight irritations and frictions, and it would have been perfectly possible for the Evangelical Free Churches to have arranged the meetings among themselves. But here we were in contact with Headquarters. We had a programme of meetings drawn out which was extraordinarily large in its scope, and central in its presentation. We were expected to work together, and so we stole in for the week into this Evangelical Alliance harbour side by side, gaining refreshment. In that way we found the World's Evangelical Alliance in exactly the same way promoting understanding and kindling fellowship. It does stand for Christian unity and in a truly world-wide setting.

A LIFEBOAT

Again, I want to say that the World's Evangelical Alliance has acted as a lifeboat to save and help the oppressed and the persecuted Christians practically in every country, and especially on the Continent, and its painstaking efforts to obtain facts and its knowledge and understanding are beyond praise. I remember very well being with Mr. Gooch on a tour in Italy, and in Naples a considerable gathering came together, and just to show you Mr. Gooch's understanding of the situation, after I had given my address he rather severely criticised one paragraph in it, which he said was likely to hurt the feelings of the Italian people! There in Naples, a citadel of Romanism, two delegates coming from England on behalf of this Alliance, don't you see how it quickened the hearts of those people, some of them isolated and struggling for a pure, simple faith. Again, how well I remember when I was one of the honorary secretaries, it was at the time when there was a good deal of persecution of the Korean Christians by the Japanese Government. The Alliance ascertained the facts, found out the right person to whom to write, and then a letter was carefully drafted, pointing out that persecution was not going to serve the Japanese Government, and that it was against the eternal principles of right that there should be any persecution on account of religion. And then there came a reply which showed that the Japanese authorities had been considering the question, and recognised that we had the right to ask for protection on behalf of those Evangelical Christians, and they gave us assurances accordingly.

So I would bear my testimony to the good work of the Alliance. Its activities are needed activities, and, it seems to me, they are thoroughly efficient activities, activities which are bathed and born in the conviction that the Gospel, which is a Gospel for the whole world, can save, not only men's souls, but can save their lives, and that is the Gospel of our Lord Jesus Christ, the Saviour, the King, and the Friend of Man.

GENERAL SECRETARY'S RÉSUMÉ OF THE ANNUAL REPORT

Photo Window & Grove

Mr. H. MARTYN GOOCH, M.B.E.

Mr. H. MARTYN GOOCH, General Secretary of the Alliance, then gave the following résumé of the Annual Report.

My task this afternoon is not an easy one as the 85th Annual Report of the Council presents under nearly fifty sub-headings a record of progress in countries as widely separated as England and Japan, Spain and Nigeria.

ASCRIPTION

I propose to attempt a summary under four arresting words which appear in the opening paragraph of the report—Ascription, Anxieties, Accomplishments, Advance. Here is the paragraph in full: "Now therefore our God, we thank Thee, and praise Thy Glorious Name. . . for all things come of Thee, and of Thine own have we given Thee." The Council of the World's Evangelical Alliance desire to commence their Report to the Members and Subscribers with this ascription of praise to the Giver of all. The year which closed on March 31st last has been one of anxieties, but of accomplishments, and notwithstanding difficulties, a survey of the whole work upon which the Alliance is engaged at home and abroad enables them to state that real progress has been achieved. Few religious societies have a longer record of useful service in interdenominational and unsectarian interests, or have been more honoured in its fulfilment either in the past or in the present. None have a greater claim upon all Christian people for their personal and prayerful support, for the unity of the Church of Christ, and its true unity, which the Evangelical Alliance endeavours to keep and to manifest, is of primary importance to all Missionary and Evangelical enterprise.

ANXIETIES

Following this ascription of praise and thanksgiving, the report proceeds to review some of the anxieties of the year. These have not been confined to the Hon. Treasurer, who may have something to say on the subject of finance. Those of us accustomed to "listen-in" are familiar with "approaching depressions from the Atlantic," or elsewhere, and in common with sister societies the Alliance has had to face the present unprecedented national trade depression, and we realise that the coming year is going to be a difficult one also from the financial point of view. But under God we have so far weathered the storm, although, as the report points out, had it not been for some special gifts towards the close of 1930, foreign grants, upon which reliance is placed would have had to be reconsidered and the income would not have covered the expenditure. As it is, there is a balance of income over expenditure of £246 6s. 9d. The ordinary income for the year amounted to £4,427 15s. 6d. Legacies amounted to £455 3s. 2d. Expenses, including grants in foreign countries, amounted to £4,636 11s. 11d., leaving the balance mentioned.

Anxieties of even deeper meaning concern the course of events during the past year. The report speaks of two great disruptive forces which have invaded the Church of Christ, rationalism and superstition, both of which are the enemies of the Gospel of Christ. The Reformation appealed to Holy Scripture as the final test of truth in faith and morals, but even the authority of Holy Scripture is being called in question to-day in subordination to the spirit of the age, which rejects miracles, and seeks to reduce the Christian faith to a superior system of ethics taught by a great teacher whose essential Deity and Lordship are challenged and even denied. On the other hand there is a growing prevalence of superstition which revives medieval teaching and practices definitely repudiated at the time of the Reformation. In the presence of these weakening influences within the Christian Church, the forces of the Alliance are being called out to withstand organised movements directed to a counter-Reformation.

ROMAN CATHOLIC PROPAGANDA

A vigorous Roman Catholic propaganda is also at work throughout our country. England is Protestant at heart, but it is to be feared that the Church of Rome and the revived Papal power are not regarded in their true light by large numbers, even of Evangelicals, who appear to regard the Roman Church as a survival of an old faith, essential to the consummation of Christian

Reunion. No such outlook is possible on the part of the World's Evangelical Alliance, and the report enters in detail upon the vigorous reply campaign it has in hand, with no misgivings concerning either the difficulties or the importance of its task. Already much potential and useful work has been accomplished, in the Press, which seems to have been largely intimidated, in the Councils of the Churches, and in our great provincial areas, as in Liverpool, where all praise is due to the courageous Bishop of the Diocese, who has challenged the Roman Catholic Archbishop on the operations of the infamous decree, "Ne Temere," and has tabled facts. The report speaks of activities of the Alliance in this connection on the Continent of Europe, where the Roman Church is becoming more aggressive in its attitude to the Protestant Churches, especially by the adoption of the recently announced policy of "Catholic Action," which makes it incumbent on all Roman Catholics to subordinate their civil policy to the wishes and commands of the Church. We are welcoming to-day distinguished guests as representatives of Protestant Europe, and we shall hear from them this evening of their anxieties and their appeal to Protestants in England.

LAMBETH CONFERENCE DISAPPOINTMENTS

The Report refers in full to the recent Lambeth Conference, and the reply made by the Council of the Alliance to the decisions of the bishops, emphasizing the disappointment occasioned among all the Evangelical Churches at the decision to seek inter-communion with the Old Catholic and Eastern Orthodox Churches in preference to the consummation of a concordat with the Free Churches of the West, and in fulfilment of the appeal to all Christian people which issued from the Lambeth Conference of 1920. Eastern Churches in all history have believed in persecution of those who differ from them, they are not missionary in their outlook, and preserve an exclusiveness entirely out of keeping with the New Testament conception of Christian Unity. Moreover, their interpretation of the Sacraments involves adoration of the Sacramental Elements, and the Sacrifice of the Mass for the Living and the Dead. The Council in their Report state their belief that Evangelicals of the Church of England, and Evangelical Free Churchmen share to the full, surprise and sadness at this unexpected step.

SUNDAY PROTECTION

The Report also pays close attention to the organised efforts to secularise the Lord's Day, and embodies in full the statement on the subject drawn up by the Council and forwarded to all members of both Houses of Parliament. The stealthy progress of this secularisation is largely due to the divided attitude of the Christian Church on the subject, and the situation is an anxious one. Even now we have not referred to all the anxieties of which the Report speaks, but out of them all rises the call to Fellowship. Never was the call more clear to the Church of Christ to arise, to unite, and to witness. It is in full realisation of this that the World's Evangelical Alliance has throughout the year been active even beyond the record of a printed report, or a brief summary of the same.

ACCOMPLISHMENTS

Accomplishments are the fruits of difficulties and anxieties. The practical work of the Alliance and its achievements, under God, find ready mention in the Report. Its Universal Week of Prayer, a piece of organisation which receives ceaseless attention, was responded to on a scale which surpassed any previous observance in far-reaching extent. In addition to the translation and circulation of the invitation and topics for prayer into a hundred different languages and dialects; through the courtesy of the B.B.C. the Sunday Evening Studio Service was placed at the disposal of the Alliance, and probably millions were thus brought into contact with the vital power of Prayer, and united Prayer on an International basis, and as many listened to the arresting appeal of the Saviour to "Come unto Me" through the address given by Rev. W. W. Cash, secretary of the Church Missionary Society. From countries of Europe, from more distant lands, and from the Mission Fields, reports have flowed to headquarters in London speaking of Christian unity as an issue from the Week of Prayer, and in some cases of a new work of the Holy Spirit in the conversion of the unsaved.

FOREIGN ACTIVITIES

The Foreign section of the Report, in its record of activities and accomplishments, calls for careful reading. It occupies many pages. India received the attention the anxious situation demands. On the assembling in London of the Round Table Conference the Alliance organised a Day of Prayer for India, the Missionary bodies co-operating. From Poland we received a communication expressing grateful thanks on behalf of the whole Evangelical community for the services of the Alliance, through which Evangelical property valued at many thousands of pounds has now been finally released from threatened liquidation. From Spain a welcome telegram issued "Libertad cultos decretada Gobierno Republica"—"Liberty of worship decreed by the Republican Government," and the reply sent was "Message received; we all join with Spanish Reformers in praise to God." Thus in God's way, and in a brief space of time, the prayers and labours of years for the coming of religious liberty in Spain have been realised.

ADVANCE

Notable foreign deputation work has been undertaken, and on three occasions it has been my privilege to represent the British Council; at the great Protestant Commemoration of the

Confession of Augsburg; at the Zurich Conference of the International League for the Furtherance and Defence of Protestantism; and in a strenuous visit to the Balkan States, especially to attend the Synod of the Greek Evangelical Churches at Athens, illustrating the deep and sustained interest of the Alliance in the Continental Evangelical Churches and its desire to be of any possible assistance to them. In Estonia, Mr. Adam Podin continues his unique work of prison visitation. In Malta, much intensive work has been necessitated by the crisis of Church and State, and the Council express their hope that H. M. Government will not in any way weaken in its defence of the rights of the civil power to override the ecclesiastical power in civil matters, and they add: "no hope can exist for practical religious liberty in Malta until the Constitution, at present in suspense, provides for Civil Marriage on the Island." You will find mention also in the Report of many other countries where the Alliance has been active—Russia, Italy, Albania, Transylvania, China, Korea, and, if time permitted, I might ask you at least to fly with me over the great continents of Africa, America, Australasia, Canada, and even the Islands of the Seas, if only to get a bird's-eye view of the Alliance in its far-flung activities and primary aim to encourage Christian Reunion and to enable Christians of British and Foreign nations to realise in themselves and to manifest to others that living and essential Union which unites all Believers in the fellowship of Christ. In this great aim the past year has been one of notable advance. We can indeed write upon the record "Laus Deo."

Mr. R. C. HART DYKE

Mr. R. C. HART DYKE

Hon. Treasurer and Chairman, Executive Council

I have the greatest pleasure in seconding the Resolution, which Dr. Gillie proposed. Mr. Gooch has given us an outline of a splendid Report. It tells of prayer offered, and prayer answered, of rough places made straight, difficulties overcome and work achieved. In thinking of the work I would, for my part, put the Universal Week of Prayer first. We start the year by acknowledging our dependence upon God. Mr. Gooch referred to the address which was given by the Rev. Wilson Cash over the wireless: it was like a cool breeze on a hot summer's day. A friend of mine was speaking rather disparagingly of the Alliance, and added, "But what do you do?" That, of course, was an ignorant remark. In my opinion the Universal Week of Prayer alone justifies the existence of the Alliance and should call for the co-operation of all Christian people who believe in the power of prayer. Let me quote from an address given by the Rev. C. G. Sparham (L.M.S., China), who is now a member of our Executive Council:—

> I want to plead with you to make this great first week of the year still more a Week of Prayer. I want to plead with you as far as possible to consult with your denominational leaders and see if we cannot in England make more of this great World's Evangelical Alliance. I want to plead with those who are in the main leading great Missionary effort here in England relating to the foreign field, those who are at the head of the forces in the home base, to take up this question of the Evangelical Alliance, and to recognise that it is one of the great Missionary forces. I could show you also, not in one place in China, but in many places, the Chinese programme. How is that financed? It is financed by the World's Evangelical Alliance, the Chinese translation, publication and distribution now being effected through the National Christian Council of China, although maintaining the name and parentage of the Alliance. For finance we look to the Alliance, and with the finance there comes the blessing following the prayers of the Alliance. We rejoice in this connecting link which makes it possible for us to have copies of the programme translated into Chinese in every city and town in China where a mission station is situated. God bless the Alliance, God help it more and more to enter into this great work, the object of which is to lead us men and women of every Church to offer earnest persistent, instant prayer for the Coming of our Lord in all parts of the world.

The Alliance is keeping the Truth alive in the midst of the present error and darkness, manifesting itself in attacks on the Bible, and the

desire for reunion with the unreformed Orthodox Churches of the East, instead of with those of the West. The Church of Christ is greater than any one organisation, that there is a wide distinction between the expression "the Church" and the expression "the Churches." The former is, indeed, Christ's own Body. And the Alliance is seeking to draw those of like faith into closer union with Him, and with each other. A speaker from the Continent at a former annual meeting, speaking of the increase in power of the Church of Rome, said that they on the Continent are looking to us: that if England failed it would mean an end of Reformation principles on the Continent. Mr. Gooch has referred to the possibility of anxious times ahead: I think he is right. Last year, if it had not been for some special gifts we should have had to reduce our grants in aid of those abroad. That would have been a serious thing, for Evangelical Christians abroad rely upon the moral and spiritual help of the Alliance in their struggle for liberty of worship and the maintenance of their witness. Many of these Churches abroad are terribly poor. It is a marvel to me that this work of such vital importance, vital because of the issues involved, should be supported only to the extent of £4,427. It is wonderful when you think of what has been achieved during the past year. Mr. Gooch himself is activity and energy personified, a real live wire. It is not for lack of such qualities that we suffer, but for lack of the sinews of war. So much more can be done, and waits upon new members, new subscribers, new supporters. May God lay it on the hearts of His stewards to give us more that God may be glorified in this Alliance so vitally important to Christian unity and all Evangelistic and Missionary enterprise.

I must mention with deep regret that many friends and supporters have been removed from us during the year. Some of them are as follows:—Mr. Mackenzie Bell, the Rev. Hubert Brooks, Sir Edward Clarke, Capt. Dawson, the Rt. Hon. T. R. Ferens, Mr. J. Barnett Gow, Sir Montague Lush, Mr. Martin H. F. Sutton. Then just before the close of our financial year Mr. Thomas Leigh, of Liverpool, passed away. On February 12 an illuminated address was presented to him at the annual meeting of the Liverpool Auxiliary. He wrote me a very warm letter of thanks, in the course of which he said:—

> I constantly thank God for the work of the Alliance, and we must not relax our efforts. In these days when so many are departing from the faith, and false teachers are arising on every hand, there is more need than ever that we should maintain the faith once delivered to the saints, and on a Scriptural basis pursue our course with the only weapon we have—the sword of the Spirit, which is the Word of God, and much prayer for Divine guidance. May we be delivered from all fears, and have the spirit of power and love and of a sound mind. The longer I live the more I feel the need of this well-tried Alliance.

And then how deeply we have all felt the passing of our dear friend, the Rev. T. J. Pulvertaft. Only last year he opened our annual meeting with prayer. He possessed outstanding abilities, sound judgment and foresight, and many other qualities I might mention. His help at our council meetings will be most sorely missed. We lament his passing as a friend, and as a valued colleague.

The Rev. BRYAN S. W. GREEN, B.D.

I wish to speak on "Youth, Religion, and the World's Evangelical Alliance," and in dealing with it I realise that there is no more dangerous subject on which to generalise to-day. I must confess that there was a time when I knew very little about the work of the World's Evangelical Alliance. I knew of it, of course, in connection with the Universal Week of Prayer. But since then I have learned more about its work, and it seems to me that it stands for four things. It stands for the Gospel of Christ: for the Unity of Christians: for Liberty of Worship: and for Practical Christian Service. I notice in the foundation basis of the Alliance its emphasis on "the Divine inspiration, authority and sufficiency of the Holy Scriptures." I am glad, too, that it emphasises the duty of private judgment, for there is little room left for private judgments, in regard to the Scriptures, not only in Roman Catholic circles, but also in Evangelical circles, that I am glad to see that the emphasis is laid there. It lays stress on the utter depravity of human nature, and the need of man for a Saviour to atone for sin. Some of us are dissatisfied, and I speak as a result of a small private conference that I attended, on the one hand, with the narrow negations of old-fashioned evangelicalisms with its condemning of those who may differ slightly on non-essentials, and with its hard austere worship, and we are dissatisfied with the Liberal Evangelicalism, and which borders upon no Evangelism at all. We rejoice to-day to see a clear basis, broad in its width and interpretation, on the great fundamental doctrines of the Gospel of Christ. We rejoice in an Alliance that stands for the great truths of Christianity, and emphasizes the fundamental Christian experience of the New Birth through Christ. Dean Inge said some years ago that the religion of the twentieth century was to be a religion of personal mysticism. I ask you what sort of mysticism? Is it to be Christian? It is up to us to unite upon the fundamental Evangelical message that people may enter into the fundamental Evangelical experience.

The second thing for which the Alliance stands is the furtherance and maintenance of Christian unity. There is a breaking down to-day of

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Rev. BRYAN S. W. GREEN, B.D.

denominational barriers, we are feeling more one in Christ. There is the exclusiveness of the Roman Catholic, and of the Plymouth Brethren. And many of us are just as exclusive when it comes to welcoming those who may differ from us on non-essentials. And, thirdly, the Alliance stands for liberty, for a freedom to worship God: it recognises that there is a spiritual worship, and a sacramental worship. There is room for the æsthetic and the austere service, for the silent and audible prayer, for the liturgical and the extemporary way of petitioning, for the episcopal and the congregational method of Church government. And then, fourthly, it stands for practical service. Did you notice how practical were the topics for prayer set out in the programme for the Week of Prayer? There are some prayer meetings where the only prayer that gets an "Amen" is the prayer for the conversion of souls, and the other prayers for the world at large are prayed in silence and with no response on the part of the rest. It was refreshing to see the practical elements in the prayers and petitions in that syllabus.

THE BANK OF RELIGION

Let us come to a consideration of what Youth demands in relation to Religion. The rising tide of Youth movements to-day is amazing, and largely supported by those young people who some years ago would have spent their time in pleasure-seeking. Youth is moving, and organising, and expressing itself to-day. What is its attitude to religion? A great proportion of the youth of to-day is not the slightest bit concerned with religion. They say they are too busy to be bothered with it. But there is a small section definitely keen on the things of Christ, and they are pulling their weight, and filling up the gaps. But between these two groups there is, I think, the largest group of those who are dissatisfied and disillusioned. Many a home is disillusioned. I wonder how many happy marriages there really are, where love is really reigning in the home. Young people to-day are disillusioned with their homes, with their friends, with their education, and they are disillusioned with themselves. With all their youth and vigour and enthusiasm they have not the power to control themselves. And they want God. They want reality. They must respond when they see the claims of Christ, but they must be faced with them. Another thing I would say is this: That these young people hate Ecclesiasticism: it is the bane of religion. I mean placing the system before the spirit, form before fervour, persons before the presence of the Holy Spirit. I go round conducting Missions, and what the clergy are for ever asking me is whether there were any confirmation candidates. The young people of to-day do not want ecclesiastical authority; they recognise only a spiritual authority. When they recognise Christ's authority, then they will worship Him in His Church. A revival of spiritual religion is certainly coming to this land; it is certainly coming to the young people, but it may come outside the Churches and apart from the Churches. How much better it would be if only the Church could be revived, and get a new spiritual power. If only these young people could find a vital spiritual experience within the Church, and be linked up in worship with Him. Young people have no interest in denominational barriers. What they want is practical service. Are you ashamed of urging upon your young people real soul-winning work, a sharing of what they know of Christ with others? We must enlist the youth of our land for Christ and His service. May I make a suggestion to the World's Evangelical Alliance. I would suggest that during the Universal Week of Prayer there should be one day when the meetings should be conducted by young Christians themselves.

Are there hopeful signs? Yes, there are. There is a decrease of Rationalism. Have you noticed nowadays how men are speaking and writing about the Holy Spirit, Whose ministry has been so much neglected in the past. And there will come a greater experience of the work of Christ through the revelation of the Holy Spirit. Young men and women are being captured by the risen, living, indwelling Christ. It is our great privilege to hold up the eyes of youth towards the risen, glorious Christ, and they will respond, and they will rise to proclaim Him as the Christ Who is releasing men from the things of the world and from the things of time.

THE EVENING MEETING

The evening meeting was also full of encouragement, an eager spirit prevailing in the large assembly. Following upon the singing of the opening hymn, "Lift up your heads," and the reading of the Scripture, and prayer by the Rev. CHALMERS LYON,

Mr. ISAAC FOOT, M.P.

the Chairman, rose to give his address :—

I count it a privilege to be able to preside at this meeting to-night, and to welcome in your name the distinguished visitors who have come to us from other lands. I have had a full opportunity of seeing something of the work of the World's Evangelical Alliance, and I would like to pay my tribute to Mr. Gooch for the assistance which he has always been so ready to give.

At this meeting we may touch the area of controversy, and in these days there is a shrinking from controversy, and especially religious controversy. I would say that controversy depends on two things: first, on the manner in which we conduct the controversy: and, secondly, on what the controversy is about. I remember reading somewhere in John Morley that "our opinions are less important than the spirit and temper with which they possess us, and that good opinions are worth little unless we possess them in a broad and intelligent way." Controversy must be about something worth while: and if we have these two conditions, I believe that controversy is a healthy business. Milton has said that "where there is much desire to learn there of necessity will be much arguing, much writing, many opinions: for opinions in good men is but knowledge in the making." And if I may turn from John Milton to Oliver Wendell Holmes, who said: "When the common people of New England cease to talk politics and religion it will be because they have an emperor to teach them the one, and a Pope to teach them the other." Sometimes when I hear this depreciation of controversy, I think we can put it down, not so much to toleration, but to lazy-mindedness. There is a difference between broad-mindedness and empty-mindedness. Hazlett said: "The scales of the mind are pretty sure to remain even when there is nothing in them." We have got a fear in these days of making enemies.

THE SITUATION IN MALTA

As you know, the question of Malta arose in the House of Commons, and while at an all-night sitting I read a Blue Book. Most Blue Books are full of statistics and graphs and diagrams. But this Blue Book was something different. Dr. Coulton has remarked that the question of Malta has raised issues which are amongst the most far reaching of our time. I find here in this British possession, where the

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Mr. ISAAC FOOT, M.P.

Roman Catholic Church owns about one-third of the real property of the Island, they were making the demand that no priest could be proceeded against in any civil or criminal court unless there had been given the consent of the Bishop to the proceedings. That was a demand that could not be tolerated in any self-respecting country of the world. I found, too, that on the eve of the election the Bishops of that Island issued their pastoral in which they urged every voter to go to the poll, but that if he voted for a certain party in that Island he would be guilty of mortal sin and would go to hell. Those things opened my eyes. I thought, if those things are done there, why not here? If they are right there, they are right here. All I know is that if any ecclesiastic in this country dared to do what the ecclesiastics in Malta have done, he would subject himself to heavy penalty. Roman Catholics are in a minority in this country. They always talk as an aggrieved minority, though they are allowed every latitude; there is open and avowed proselytisation; they have their public demonstrations without let or hindrance;

they boast of the progress they are making; they make odious comparisons between the progress of their Church as compared with other Churches. There is a clause in the Maltese Constitution which runs like this: "All persons inhabiting the Colony shall have full liberty of conscience, and the free exercise of their respective modes of religious worship." But that was the subject of indignant protest by the Bishop of Malta in 1906, when the British Government insisted upon the insertion in the Constitution of that Clause (26), ensuring religious liberty for all classes and creeds on the Island. The Bishop of Malta said: "I can but signify my deep displeasure and that of all my diocesans at the sanction of liberty of religious worship in these islands." To-day no non-Romanist organisation can have any sort of open-air services in Malta. Anglican clergymen have to beware of appearing in canonicals in public. Mixed marriages are illegal unless performed by a Roman Catholic priest. And when a couple of years ago three of the most distinguished Bishops of the Church of England paid a visit to Malta they were received —not with hospitality: although Malta should be the most hospitable territory in the world, because it showed hospitality to a ship-wrecked traveller very many years ago. But now in this year of grace when three Bishops of the Church of England went to visit their people in Malta, the Bishop of Malta almost talked as if the island should be fumigated after they had gone! And his letter was made the subject of diplomatic protest to the British Government that this visit should have been allowed.

CUSTODIANS OF GREAT PRINCIPLES

I have two comments to make regarding the position in Malta. The contrast between the latitude and tolerance shown in a couutry predominantly Protestant, and what is happening in a country predominantly Roman Catholic. If we behaved here as they behaved there there would be some reason for some of the talk. The second comment is that if these things happen there, would they not happen here if we became predominantly Roman Catholic: because that is their avowed and declared purpose that this country shall become predominantly Roman Catholic. There are some people who say that that cannot happen. Why can't it happen? The only thing that will stop it from happening is the presence of Protestant men and women in this country.

THE REFORMATION

We are living in days when people say that the Reformation was a mistake. Some speak of the Reformation only in terms of explanation and apology. If it was a mistake, let us own up to it, and make what amends we can in this generation for the grievous schism for which our forefathers were responsible. But if we believe it was one of the greatest steps in history towards securing religious and civil liberty, let us see to it that what we have inherited from our forefathers we make our own. We are the custodians in this generation of very great principles. The Reformation gave us some very precious things. It gave us the right and duty of private judgment. The right of the individual believer to direct and immediate access to God. Dr. Dale said: "The whole controversy between ourselves and Rome turns on whether the intercourse between God and man is direct and immediate, or whether between Him and us there are priests and saints and the decrees of Councils and the authority of Popes." And the third thing the Reformation gave us was the open Bible. It is impossible to over-estimate the part that the Bible played in the Reformation. I have tried to read what I can about those Reformation leaders. The Bible came into their lives and made all the difference. It was the work of the translators, of men like William Tyndale, who made that work possible. The traditional attitude of the Roman Catholic is that the Bible is not safe in the hands of the layman. Paul did not think so. When Paul wrote his epistles he intended them to be read, and he would never have written them if he had not believed that they could have been understood. They are not treatises on divinity. I think it was Dr. Robertson Nicol who spoke of one of the professors who could go down deeper, and stay down longer, and come up drier than any other professor he knew. What is our answer to the Roman Catholic claim that the Bible is not safe in the hands of the laymen? Is it not this, that the devout believer never reads the Bible alone. The teaching of the Reformers was that "in the Scriptures God spoke to them as He had done in earlier days to the prophets and apostles." Believe me, it is in the Bible we are weakening. The desperate need at this time is for the restoration of the Scriptures to their rightful place.

THE BIBLE THE ROCK

A renewed study of the New Testament is the only thing that will give to us that resisting power to what we believe to be false theories. The New Testament is the Gibraltar of the situation. I would have great confidence in the people of this country if only they could be persuaded to read again Paul's letters to the Romans and to the Galatians. Those who understand those two letters would be unlikely material for Papal propaganda. To such the anathemas of Popes and Councils would be so much idle breath. This Book means more to us than all our possessions. We could lose India, our Dominions could secede one after another, and we could still survive. But if we lose the Bible, if we drifted from that anchorage, there is nothing that could save this nation from becoming derelict.

We meet here to survey the situation in this land and throughout the world. Ours is a

generation of immense interest. Things are happening in our day that ought to kindle imagination and thrill the blood. India, Spain, Italy, and throughout the world. And to-night we have distinguished visitors from the Continent to remind us of the wide front on which we have to fight. Let us gain encouragement from the knowledge that we are engaged in a common struggle. With freedom did Christ set us free. Stand fast, therefore, and be not entangled again in a yoke of bondage.

Dr. Griffith Jones, of Bradford, President National Council of the Evangelical Free Churches, then gave an eloquent address on the subject of the Creative Principles of the Protestant Faith. This address will appear in full in our next issue.

H.E. Professor Dr. SLOTEMAKER DE BRUINE

(Late Minister of Labour in the Dutch Government; President, International League for the Defence and Furtherance of Protestantism)

who, with Dr. Ohlemüller, received a warm welcome, said: I beg to thank you most heartily for the welcome which you have given to Dr. Ohlemüller and myself, and for giving us the opportunity of speaking about our International League. We know about the work of the World's Evangelical Alliance in Holland, and one of the things that we most appreciate is the Week of Prayer. We meet together from our different Churches and denominations, and we are led by ministers of the Church and by laymen in praying to God not only for our own country, but for the world, and for the whole of Christendom. Let me say that it is necessary to have an International League for the Defence and Furtherance of Protestantism.

THREE SPIRITUAL MOVEMENTS

Why do we say that? Because there are three spiritual movements going on in the world to-day. The first is a movement which, perhaps, you would not be prepared to call a spiritual movement, but it is: it is that atheistic movement as we see it in Russia: it is a kind of religion; their aim is that in ten, or twenty, or thirty years' time there shall be no more belief in God, no more prayer to God, and no more worship of God. Secondly, there is the movement of secularism.

SECULARISM

What does that mean? It means that there are a lot of people who want to have built up an education, a civilisation which they think will be better than the old education, better than the old civilisation, because they will have all those great things, not against God, but without God. Secularism means that we can have a people educated, we can have a nation civilised without religion first. Can there be a more dangerous movement? And then there is the Roman Catholic movement. That is religious. Not against God, and not without God; and so far I feel I have connection with the Roman Catholic Church as part of the whole Christian Church. But what is the danger there? That with Roman Catholicism there is Clericalism, and that means there is no more liberty of conscience, liberty of worship. We know something about Malta in Holland. In Spain and in Italy at this moment there are religious troubles. With Clericalism there is no freedom at all. Those are the three spiritual movements. And we want a fourth. When you think of Atheism; when you think of Secularism; when you think of Roman Catholicism—is there not the spirit of Protestantism; and we say that a spirit needs a body; and the body of Protestantism is not so evident as the spirit of Protestantism. We believe in divisions; we believe in separation; we do not always believe in co-operation; we do not believe enough in co-operation; and we need that co-operation between Protestants at the present time. What do I mean when I speak of Protestantism? I mean Christianity. I mean freedom, and nothing more. Freedom of faith, freedom of belief, faith in Christ as Lord and Saviour. We should have in each country such a Protestant organisation of the Societies. And we should have it in the world as a whole. And we have such a League in existence now. Dr. Ohlemüller will tell you more about it in his address. We have our organisation in all the countries of Continental Europe, except Russia and Greece, because they are not Protestant countries. We have a little bit of a relation to England and to Scotland and to Ireland, but we are not satisfied with only a little bit. I heard it said in a speech that the heart of England was Protestant. Mr. Chairman, may I be allowed to say that we want the heart of England. And we want the whole world. We want this movement of real Evangelical, positive Protestantism that it might throw its influence into these political questions and social questions and economic questions and religious questions. We want you in England to help us to build up an organisation, and that by means of this organisation the Gospel of Christ may be spread in all parts of the world.

Dr. G. OHLEMÜLLER (Berlin)

(General Secretary, International League for the Defence and Furtherance of Protestantism)

I am very thankful for the opportunity to say a few words to this assembly about the International League for the Defence and Furtherance of Protestantism, which I am representing as its General Secretary. You may ask what is the reason for this international organisation, with its rather complicated name amongst so many others that have appeared in the Churches of our day. You may ask what is its task, its special aim?

EARLY DAYS OF THE LEAGUE

The League was founded in 1923, and embraces to-day fifty-one larger societies and churches. Let me give them to you in alphabetical order: Austria, Czecho-Slovakia, Dannig, Denmark, Finland, Germany, Holland, Hungary, Ireland, Italy, Lithuania, Poland, Roumania, Sweden, Switzerland, Yugoslavia. Smaller groups and individuals have joined in Argentina, Brazil, Chile, England, Esthonia, France, Latvia, North America, Norway, Scotland, South Africa. The League was founded when the tendencies of materialism and sensualism threatened to overwhelm the spiritual life of the nations, when the light given to people by the Reformation seemed to become clouded by the darkness of unbelief and scepticism, when the powers of the brutal ungodliness threatened to destroy religious life and Christian morality everywhere, when the Protestant faith was accused of being the first cause and deeper ground of this disastrous evolution. And more. The League was founded when Roman Catholicism had revived the spirit and method of forgotten times, the spirit and the methods of a newly fashioned counter-reformation all over the world.

ROME'S CLAIMS AND DEMANDS

Rome claimed with unfortunate insistence to be the only legal Church of Christ, to be the only effective spiritual power to upbuild nations and humanity. The Roman priesthood claims the power to bar the approach to God, to deny forgiveness of sins, to give or to withhold sacraments and the access of divine grace, to make the grace of God an instrument in the warfare of politics and clericalism. With a provocative persistence Rome promoted systematically her proselytism in Protestant countries. The tendencies are to destroy the homogeneousness of Protestantism in its religions and national ideals by bringing about a systematic immigration of numerous Roman Catholics into united Protestant populations. Once settled they claim the public funds to the utmost extent, and, owing to their multiple political influence, receive a much larger proportion of this subvention than is their due. We see all over the world, in Scandinavia as well as in Ireland, in Scotland, in Austria, in Poland, and in Spain, the Roman practice of mixed marriages become a real scandal for Christian faith and order, an outrage to the family life of marriages solemnised in Evangelical Churches. Rome claims the right to build schools in any quarter where they think they ought to have schools of their own, but to have them paid for in the main by the taxes of the Protestant population. We see in this not only a material injustice and an economic absurdity, but also a very serious danger for national unity in the educational system.

STANDING TOGETHER

Further, the League was founded in days when the Christian Churches began to be engaged in the ecumenical movement for the union of the Churches of Christ. We felt it a call to see the springs of the spiritual life breaking, breaking forth afresh in Christianity. But it was our deep conviction that Protestants had to enter this movement only as Protestants, quite aware of what Christianity owes to God's work in the Reformation, quite aware of the vital principles of pure genuine Protestantism and living Evangelical faith. Last but not least, the League was founded in days when Protestantism felt more than ever in the struggle of the time, its original sin, its weakness, its disunion, its tepidity, its half-heartedness, its want of Christian faith and love. But all that I have said is only one side, and, perhaps, the more negative side of our programme.

THE FURTHERANCE OF PROTESTANTISM

The other more positive side is the furtherance of Protestantism. What is to be understood by this characterisation? In all the distresses and uncertainties of the religious and spiritual crisis of our time one can observe that in many places a deeper Evangelical note is evident, a very real effort is being made to give Evangelical faith and truth its due place in spirit and in life, to confess a clear and living Protestantism. There is a growing conviction, inherited by Christendom from Reformation days, that the true foundation of any Christian Church is only to be found in the Word of God. The old liberal and rationalistic tendencies, which were long evident, are gradually passing away, an increasing demand, even in Roman Catholic surroundings, is being made for the Holy Scriptures. There is a deeper consecration on the part of ministers and churchmen themselves: there is a readiness to take part in all movements which work for the spiritual uplift of people and nations.

We see the Protestant churches joining in the united work and sacrifice for the Kingdom of God. It is this movement, this life and work we wish to further, by confession of a clear and decided Protestantism, by a grateful revival of the forces given to our Churches by the Reformation, by unanimous praise, power and witness. As I have said, fifty-one Protestant Churches and organisations have given their consent to these aims. They are moved by the conviction that more than ever the Churches of the Reformation have to stand together, have to give each other all the moral help they can. There has come for all Protestant Churches a time for reflection, purification, confirmation. It must be shown whether Protestantism, so severely tried by the storms of time, is sound at its roots, whether the spirit born of the Reformation is adapted to a generation that is willing and capable of making itself active in the service of God and man. The unification of Protestantism by the commandeering of all its forces is the order of the day.

But what is there in all this that concerns English or British Protestantism? Let me explain to you some of the views held by Continental Protestantism. We know from history that all genuine British Churches, the Anglican Church not excepted, owe the best of their spiritual and religious powers, the secret of their influence in the nation and in the State, to the Revival sent by God to all Christendom in the days of the Reformation. We see with some astonishment that, to some extent, English Churches are magnifying their relationship towards Churches which believe doctrines that never can be accepted by any Church that has gone through the religious and spiritual revival of the Reformation. We see the same Churches minimising their relationship to Churches whose pride and honour it is to be equally national and Protestant Churches. We Continentals see with some astonishment that in this way stress is laid on the mechanical and outward, rather than on the spiritual and inward, that organisation and ritual are considered to be of more importance as the test of Scriptural truth. But at the same time we observe the courageous and noble services rendered to Protestant faith in the English Parliament, in Church assemblies and popular meetings, in the voice of the British responsible press.

THE MALINES CONVERSATIONS

We are under the impression that the discussion of the English Book of Common Prayer, of the Malines Conversations, and of the recent Lambeth Conference, has emphasised afresh the great Reformation truths, and that popular feeling has showed an astonishing resurgence of deeply ingrained Protestantism. We realise that British Protestants are not blind to the exploitation of the Vatican outburst against Protestantism, and to the need for a prompt reply as occasion demands. We see British Protestantism fighting strenuously for the rights of conscience and civil liberty in mixed marriages, in the national educational system, in the tendencies to destroy the unity of Protestant populations. We are aware, with our Prostestant brethren, that the weapons of Protestant warfare are to be not carnal, nor political, nor those of priestly arrogance of any kind, but are spiritual, religious, directed not against men and nations, but against all the powers of darkness, ungodliness, and superstition. The vital forces of Protestantism and Evangelical faith are working for the creed of the open Bible and the Gospel of Christ.

It is clear that all these problems cannot be solved by considering one or the other country. The influence of unbelief and scepticism is wide-spread.

THE NEED FOR UNITY

Roman aggression is international. The Defence and Furtherance of Protestantism has to be not less wide in its vision, not less international. So, as it was suggested at the General Assembly of our League at Zurich by Mr. Gooch, the representative of the World's Evangelical Alliance, we desire to strengthen and widen the links that bind Protestants of all lands. We are engaged in a common struggle against common foes. Only by closer union can the strength of the convictions that lie behind our common faith be made clear to the world. So let us know more of clear and decided British Protestantism. Let us know more of the memories of Wycliffe, and his Lollards, of Cranmer, Latimer, and Ridley, of John Knox, of John Milton, of the Wesleys, and of the other great figures of the British Reformation. Let us realise that the sons and daughters of the British Reformation are not living in splendid isolation, basking in the light of their glorious history. Let us feel that British Protestantism is conscious of its high mission among the nations, near and far. Let us feel that British Protestantism is in an united front with Protestants all over the world for praise and prayer and worship.

The General Secretary in making some announcements thanked the Chairman and the speakers for their presence at the meeting. Turning to the Chairman, Mr. Gooch said: "We are proud of you because as British Protestants, we know what we are fighting for, and what we stand for, and you, sir, are a brave representative of the Protestant cause in our great legislative chamber. You are not afraid to stand up there for Protestantism, and for the truth of the Gospel of the grace of God. We owe to you as Chairman our most grateful thanks."

Mr. Gooch also warmly thanked Mr. JACQUES HOPKINS, L.R.A.M., and the Gospel Choir (conducted by Mr. Hopkins) for their presence and services during the interval and throughout the evening meeting.

The Rev. J. RUSSELL HOWDEN, B.D.

In giving the closing address the Rev. J. RUSSELL HOWDEN said: "Nearly all that is necessary for me to say has been said. Our Chairman has given us an historical review of Protestantism. Dr. Griffiths Jones has given us the principles underlying Protestantism. And our two brethren from the Continent have given us some idea of the situation as it exists the wide world over. All I think I need to say in closing is just this one word: that, after all, Protestantism is an intensely individual thing. It is the very antithesis of that kind of organisation which heads up into sacerdotalism. And we as those who profess to believe the Protestant faith are, therefore, prone to recognise our own intense individual responsibility.

OUR RELATIONSHIP WITH JESUS

And now as individually responsible, what is our action to be? Protestantism has many aspects: but I make bold to say that the ultimate and fundamentally important thing about it is this, our own personal relationship to our Lord and Saviour Jesus Christ. Protestantism is not a religion of negation, as we are sometimes told that it is. Protestantism is Latin, and martyr is Greek, and they both mean witness in the history of the Church of God the martyrs testified to the faith which was in them before pagan Rome, and Protestants testify to the faith which was in them before Papal Rome. And the power behind pagan Rome and Papal Rome is one and the same. We have been reminded to-night that that is not the only power that the Church of God has to face to-day. There is Unitarianism on the one hand, and Sacerdotalism on the other, and worldliness in front all the time, and within even the professing Church itself. Our answer to all that is not in our own strength, in our own organisations, not even in our own history. We have already been reminded that history can be reversed. What is happening in Malta may happen in England to-morrow. It is not any of these things: it is our own personal relationship with the Lord Jesus Christ. A Protestant is a witness, and if you are a true Protestant you are a witness, a witness to the Lord Jesus Christ. We read in the 11th chapter of the Revelation about two witnesses, and the essential thing about them was that they bore their witness clothed in sackcloth: that means humiliation; it means bitter opposition; and it means often enough in the world's eyes, seeming defeat. Cranmer, Ridley and Latimer gave their lives not only for liberty, but for the glory and honour of Christ, and all these liberties which we enjoy and for which we have been thanking God to-night, came to us as the bye-product of their discipleship of Christ. If you are a child of God that means something much more than being a Protestant. One of the things that troubles me as I come across people who are intensely Protestant is that some of them seem to have little or no apprehension of a personal relationship and responsibility to Jesus Christ. The danger to Protestantism is not so much from without as from within. We are to go out from this meeting and to be witnesses to Jesus Christ. And first of all, we must know Him. May I venture to put a question like this to a Protestant meeting: Do we all personally know Jesus Christ. "To as many as received Him, to them gave He power to become the sons of God, even to them that believe on His Name." There is no other way of being a Christian. And a Protestant who is not a Christian is a contradiction in terms. And if you and I are going to be witnesses for Jesus Christ, then we must know Him first. Then, knowing Him, we have got to follow Him. As He is so are you to be in the world, and the world will treat you exactly as it treated Him in proportion to your own individual loyalty to Him. We have got to declare as to which side we are on, whether we are on the side of the Blessed Lord, or not. How can we witness for Him?

THE IMPORTANCE OF TRUTH AND LOVE

By being baptised into His Spirit. The longer I live the more disappointed I am at the result of argument. I am intensely logical myself: I have overwhelmed people over and over again. But that is not converting them. You may convince people by your syllogisms, but that won't save them. If you are going to help those outside all our spiritual organisations, you have got to drink more deeply of the Spirit of Jesus Christ. You have got to love them more sincerely: you have got to be ready to help them more unselfishly. You have got to outlove your enemies, not merely out-argue them. And as you thus witness for the Lord Jesus Christ He will bless your witness. The only barrier that is really worth fighting for, the only barrier that will stand in these days of testing, and which I believe will yet be intensified, is the barrier of souls that are being saved by the grace of God, born again one by one, and as they are born, so linked on with the Church of God. In that way you may go out to help your beloved land. I thank God every day that I am an Englishman. That is not any mere insular pride. But one has seen a little bit of other lands, and the more one knows of other lands the more one is deeply thankful for the inestimable privilege of having been born in this favoured land of ours. And we ought to want to help the land we love. And you can help it as you drink of the Spirit of Jesus Christ, as you go out to live Christ among your fellows, and represent Him to all with whom you come into contact. May our Protestant witness be more and more inspired by His own Spirit: then we need not fear.

Dr. GRIFFITHS JONES closed the meeting with the Benediction, following the Doxology.

The Activities of the Spanish Protestants

By Rev. FERNANDO CABRERA

WATER imprisoned for a long time in a closed deposit becomes an impetuous torrent on finding the smallest hole of exit, and the Spanish Protestants, who for over half a century have been troubled, oppressed, persecuted and in some cases imprisoned, on finding broken the chains with which they have been injustly bound, have been able to breathe freely and have gone forward to announce to the people the Good Tidings of salvation.

Even before the liberty of religious services was decreed, various meetings were held in small towns in Spain and before big gatherings of people. Among these should be mentioned those of Castrogonzalo, in the province of Zamora where Mr. Adolfo Araujo spoke to the people in the middle of the village square; Cebreros (Avila) where Mr. Thomas Rhodes addressed the villagers at the door of an inn; Santa Amalia (Badajoz) where the Pastor Fliedner spoke from the balcony of the Town Hall; Tomelloso (Ciudad Real) held in the local bull ring (Plaza de Toros); and Villaescusa (Zamora) where the President of the Spanish Evangelical Alliance was able to address a large assembly. Everywhere the speakers have been followed with great attention and interest and confidently trust that the seed sown will give fruit in due course.

After the decree had been published conceding religious liberty in Spain, three very important meetings were held, all three of evangelical assertion, in Barcelona, Madrid and Escorial.

The Barcelona meeting was held in a summer theatre (The Forest Theatre) on Sunday, June 14th, and was attended by 2,000 persons. The speakers were Don Agustin Arenales, Don Ambrosio Celma, Pastors of Barcelona, and Don Antonio Estruch, Pastor of Sabadell. The public followed with great interest the speakers.

The Madrid meeting was a great success under every aspect. It was held on Sunday, June 21st, in the morning, after the services celebrated in the different churches. The place selected was the Comedy Theatre, one of the most central and aristocratic in Madrid, and built to hold 1,500 people; it was entirely filled and if it had been bigger it would still have been filled.

The meeting was presided over by the chairman of the Spanish Evangelical Alliance and Pastor of the Madrid Episcopalian Church, who addressed the public, explaining the object of the meeting, praising the Ministers of the Republic who have given to Spain the liberties already enjoyed throughout the world, and presenting the speakers.

The Pastor of Zaragoza, Dr. José Maria Gorria, spoke first, taking as his subject "Why we have separated from Rome." The Rev. Gorria until eight years ago belonged to the religious order of St. Francis, and was therefore the most fitted to speak on this subject. We who have been evangelists from our birth cannot explain, as he did, the reasons which led him to renounce the Roman doctrine. Mr. Gorria, a learned and eloquent speaker, filled the audience with enthusiasm, and was rewarded by prolonged applause.

The next speaker was Rev. Franklin Albricias, Pastor of Alicante and President of the Provincial Council there, who spoke on "The Gospels and the Education of the Child." Mr. Albricias has been connected for several years with the "Model School" in Alicante and was able to describe with great effect the education given to the children and young people in the evangelical schools, making the children true sons of God and useful citizens of their country.

Afterward Rev. Agustin Arenales took for his subject, "Evangelical Christianity and Liberty." The Pastor Arenales who, twenty years ago, when a Parish Priest in the Roman Church was a great persecutor of Protestants, explained how true liberty is not possible within the Roman Church with its tyrannies and despotism, but only within the true Church of Christ.

The closing speaker was Don Adolfo Araujo, on "The ball of the evangelist to the Spaniards," explaining in his speech the true interpretation of the words "Christ the King."

The meeting lasted nearly three hours.

A third part of the audience were of non-evangelist and all without exceptions were greatly impressed by the words of the Protestants. Many have been the people who have greatly regretted not being able to obtain admission. The Spanish daily Press has written articles praising this Protestant meeting. In view of all these reasons the Madrid Protestants intend to organise another meeting in the autumn in one of the biggest theatres.

The Madrid meeting had an epilogue. On the evening of the following day a meeting was held in the Escorial. Within a short distance from the famous Monastery which, lit by the moonlight, throws on the scene the shadow of Felipe II., the descendants of the Protestants burnt at his order, held a meeting to speak to the people of the Gospel and of religious liberty. First spoke the President of the Evangelical Alliance and after him Don Adolfo Araujo and the Rev. Agustin Arenales. The 600 persons present, which were all the size of the buildings would permit, heard at the foot of the tomb of the "Spanish Devil" the message of the Spanish Protestants.

There is no doubt that a new era has dawned for Spain. Yesterday the elections for members for the Constitutional Assembly were held, and the people have elected by large majorities the candidates of the left, who will confirm in Congress the decree of religious liberty, and will later on decree the separation of the Church from the State, which is the subject now being debated on all sides. The Protestants can at last take their part in the public life of their country. We already have Protestants who are Mayors, Town Councillors, President of Provincial Council, and we even have a Protestant member for the Congress.

But let no one think that the religious situation of the Spanish Protestants is already consolidated. The Government has implanted by decree Religious Liberty, and Congress will confirm this decree of liberty, but religious liberty will still take a long time in forming part of the customs of the country, especially in the small and outlying towns and villages.

For this we need to intensify the campaign of Evangelisation throughout the country, and for this to be effected with true gain for the souls we need the prayers and sympathy of all our friends. As Christ said, and we have repeated, "The harvest is great, but the labourers are few." Pray to the Lord of the harvest that He may send new and many workers, Brothers, that your help may not be lacking as it is very valuable, nor your support either, as it is very precious to us. And may it all be to the honour and glory of God. Amen.

Common Prayer.

"Ye also, helping together by Prayer.
"The Lord fulfil all thy petitions."

LET US GIVE THANKS—

For the substantiation of Religious Liberty in Spain.

For the many souls saved during the twenty-five years' labours of Mr. Adam Podin among the prisoners and lepers of Russia and Estonia.

That the thoughts and prayers of many are turning towards Renewal, and the way of Renewal.

LET US PRAY—

Concerning the problem of India, the forthcoming (October) sessions in London of the extended Round Table Conference, and for all Missions and their agents working in India to spread the Gospel of goodwill and peace through the Gospel of Christ.

That God will direct the Council in matters under consideration touching many widely separated parts, and interests the issues from which are of national importance.

That the Spanish Evangelicals may find all needed grace and wisdom in their new opportunities and campaign for evangelism, and that the hearts of many may be directed towards their financial needs.

For the General Secretary in and during his visits (September) to Italy and Albania.

For guidance in the campaign to counter Roman Catholic propaganda, and concerning efforts to withstand the de-protestantisation of our National Church.

That the invitation to observe the Universal Week of Prayer, 1932, now circulating for universal signature, may evoke wide-spread response, and be the means of awakenment to the need for spiritual Renewal, and the pathway to the same.

For all associated in the world-wide efforts of the Alliance to express and keep the unity of the Spirit, in the bond of peace.

Continental Evangelical Life and Work

Will Editors of Christian papers, etc., in European countries, please send us regularly their issues in exchange for EVANGELICAL CHRISTENDOM ?

We shall be grateful also if Continental readers will send us Newspapers or Letters containing information of interest concerning Evangelical movements on the Continent.—[ED.]

Continental Protestantism There is much happening on the Continent of Europe to encourage those resisting the political intrigues of the Vatican and who are seeking to help the Evangelical and Protestant Churches in their fight for freedom and progress. In Spain, liberty of conscience has been promulgated by the Spanish Republican Government, and an appeal comes over from the Protestant leaders united in the Spanish Evangelical Alliance for the help they urgently need to press forward with the work of evangelisation. In Lithuania the Papal representative has been requested to leave the country, while the situation in Italy points to a rupture between the Vatican and the Italian Government, which we refer to under another heading. It is a time for all possible sympathy and help to be extended to our Continental brethren, and they one and all ask for it. The World's Evangelical Alliance is active, and is thankful to be laid under responsibility in the matter of cementing Protestant unity, not only throughout Europe, but the world. We invite special attention to the addresses at our Annual Meetings given by His Excellency Professor Dr. Slotemaker de Bruine, a distinguished representative of the Dutch Reformed Church, and Dr. G. Ohlemüller, the General Secretary of the International League for the Defence and Furtherance of Protestantism, on the subject of International Protestantism. An interesting function took place in London when the Evangelical Alliance entertained these visitors at luncheon, a representative company of Christian leaders gathering to welcome them and to consider what steps can be taken to form a branch of the League in England. We are glad to announce that this gathering has already led to practical issues. At a meeting held at the Alliance House (19, Russell Square, W.C.1) on July 1st, a resolution was unanimously adopted providing for the formation of a British Committee of the League, and recommending the appointment of a Secretary to develop its interests, which for the present will be under the auspices of the World's Evangelical Alliance, the Council of which has guaranteed the expenses for the first twelve months. Mr. F. W. Gilpin has been appointed Secretary, and he will carry out his duties in close co-operation with the General Secretary of the Alliance. We hope to announce further developments in out next issue.

Dr. C. H. Irwin's Retirement After thirty-five years of honoured service Dr. C. H. Irwin will retire in the autumn from his great work as Secretary of the Religious Tract Society. He has joined the Council of the World's Evangelical Alliance, and we draw attention to the matter under these Notes as Dr. Irwin is well known over the Continent of Europe, and besides being an accomplished linguist he has travelled widely in Europe in the interests of the R.T.S. No one has done more to secure Protestant unity, and the Churches at home and abroad are indebted to him beyond praise. For ten years Dr. Irwin has edited *The Sunday at Home*, a magazine of our childhood, which has been steadily enlarged and popularised so that to-day it enjoys a wide-spread circulation and is a household magazine. In the *British Weekly* of July 30th Dr. Irwin gives an account of his stewardship, and some interesting reminiscences. We note with particular interest the reference Dr. Irwin makes to the past and present Honorary Secretaries of the R.T.S., as among them Canon Fleming was also, for nearly forty years we believe, an Honorary Secretary of the Evangelical Alliance, and the present Honorary Secretary, Rev. the Hon. W. Talbot Rice, is also our beloved and esteemed Clerical Hon. Secretary. We express the hope that Dr.

Irwin will long be spared to minister to the cause of Unity, which he has so closely at heart, and we thank God on every remembrance of his great work.

Spain Critical days and weeks have passed in Spain, but the news as we write is more encouraging and the Protestants can breathe more freely. The Spanish Republican Government have now by Decree finally and irrevocably accorded to the whole nation the full right to worship God according to their conscience. Every religious denomination is free henceforth to conduct services in public and in private, and to practise its ceremonies with no other restriction than obedience to the common law and the exigencies of public order. What this means to our brethren in Spain is beyond words. The battle for liberty in Spain has been a hard and a long one. So numerous and powerful have been the foes of Protestantism that only God has been the refuge and strength of the Protestant community. Outstanding names come to mind among those who have so bravely and wisely fought on in the face of stupendous difficulties. Among them is the Rev. Fernando Cabrera, the President of the Spanish Evangelical Alliance, and the worthy son of the first Protestant Episcopal Bishop in Spain. In our next issue we hope to print another article by Mr. Cabrera; in the meantime all Spanish Evangelicals are alive to the importance of having in their country a Central Body to express their unity, and to unite them in the work of evangelisation. The World's Evangelical Alliance has for more than fifty years been a bond of union between the various denominations in Spain, and it is largely through its instrumentality that the present liberty has been achieved.

The late Archbishop Soderblom The sudden death of Archbishop Soderblom (of Upsala) is a great loss to the cause of Unity and Peace, which he followed, and represented. Perhaps he was the most outstanding Protestant Churchman on the Continent of Europe, and it will be recalled that only a year or two ago he was awarded the Nobel Peace Prize. He organised the Stockholm Conference on "Life and Work," which has developed into a movement of union and service embracing all the Protestant Churches. His passing at this time from the arena of Protestant unity is a calamity, for there are few upon whom his mantle could fall. Archbishop Soderblom believed in the union of hearts, and if he laboured for the union of Churches it was that the members should recognise each other as members of the Body of Christ, and act together in brotherly fellowship. We sympathise much with the Churches in Sweden, upon whom the loss of their trusted Archbishop must have fallen heavily.

Fascism and the Vatican The violent quarrel between the Government of Italy and the Vatican is something more than a strife between two ruling powers. It raises the problem of Church and State, and we shall do well to ponder the issues. If some people misunderstand the complex mind of the Roman Catholic Church and the subtlety employed to carry out its decisions, there is no such misunderstanding on the part of Mussolini. For the Pope and the Vatican the Church is the guardian of spiritual as well as temporal power. For Mussolini and Fascism the individual must be subordinate to the State, and the Church likewise in so far as it is called upon to inculcate the duty of obedience to authority. In Italy and throughout Europe the Azzione Cattolica (Catholic Action) decree of the Vatican, by which the individual is bound to subordinate his political views to the wishes of the Church, is being pressed so as to strengthen the influence of the Papacy. Whatever effect this may have in other countries, its conflict in Italy with the ideals of Fascism has brought about a situation the issues from which are being watched with international interest. The political bearing of the Catholic Action movement in Italy regarded in the light of the Pope's recent encyclical on Socialism ("Quadragesimo Anno") attracted the serious attention of the Italian Government, and the whole movement, represented in Rome alone by some 300 institutions, was disbanded, on the ground that its members had been engaged in anti-Fascist activities. Thus, Italy under its new *régime*, is being called upon to work out its salvation from both political and religious despotism. The exact outcome of the dispute is difficult to determine.

Seventh Day Adventism A correspondent writes to us pointing out the difficulties in his country arising from the propaganda of the Seventh Day Adventists and asks us to give advice concerning the attitude of the Alliance to this sect. Wherever it exists and has influence the World's Evangelical Alliance labours to further Unity of spirit in Truth and Love. Its basis was and is so framed that it is not intended to be a creed, nor to act as a divisive force among those who believe in and follow the Lord Jesus Christ. Seventh Day Adventism is a divisive force, and in virtue of its beliefs, its missionary propaganda, which appears to be largely directed to Christians, is to be deprecated. Concerning Sunday, the Adventists teach that all who worship on Sunday have the mark of the Beast, and they will be eternally damned. Concerning the Coming and Reign of Christ, they teach that He returned in the year 1844, not to earth, but to the Sanctuary (somewhere in heaven) and that He is there, engaged in examining the sins of His people. On the subjects of Sin and the Atonement their doctrine is equally at variance with Holy Scripture. Christadelphianism, which denies the personality of the Holy Spirit, and Russellism, which denies the Deity of Christ, are kindred sects, concerning which little more need be said. They are not among "the things which become sound doctrine" and are to be avoided.

Continental Visitors and Continental Chaplains Our friend Dr. Bain, Editor of the *Missionary Herald* of the Presbyterian Church of Ireland, has been visiting the Continent, and in an account of his tour speaks of the work of the Continental chaplains, for Protestants residing permanently or temporarily in the various countries. They cannot be too highly praised for their self-denying work. There is the other side, the encouragement the Chaplains must receive when visitors to the Continent seek them out, and do not fail to worship on Sundays at their Churches. Will our readers bear this in mind if and when they may be visiting countries of Europe.

Soviet Persecution of Religion Our fellow-believers in Russia are not without the prayers, and where possible tangible evidences of sympathy with them in the persecution under which they are forced to live. There has been little if any change in the situation in Russia as regards liberty of conscience, and the Bible is still a prohibited book in Soviet Russia. We note with interest that a petition on the subject was presented to the Church Assembly. Signed by Prebendary Gough, for whose recovery from illness we and many others thank God, the petition contains a notable appeal to the League of Nations, in the following terms :—

> Your petitioners respectfully submit to the National Assembly of the Church of England that it is its urgent duty to declare to the public conscience of the world its certainty that the League of Nations will fail if it does not claim the right, nay, the bounden duty, of intervening anywhere and at any time when the freedom of conscience of the individual is threatened. Intervention by force of arms is not suggested. To-day by the progress of the Gospel there is a mightier power than force—the appeal of God's Holy Spirit in the hearts of all who are made in His Image and Likeness. And where the Spirit of the Lord is there is liberty. It is the first duty of any league of nations to give utterance to that Spirit and thereby both to confound the oppressor and to strengthen the oppressed.
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> It has been the duty and the privilege of your petitioners to voice, plainly and peacefully, the Protest of Christendom against the persecution in Russia of those who believe in God, whether Christians, Jews, or Mohammedans. Their protest has been publicly endorsed by the leaders of every Christian Church in the world with the warm approval and support of all who hold the Faith of Jesus. It is not too much to say that the whole race of man approves the principle underlying that protest—namely, that no nation can be counted as civilised in which the fullest freedom of conscience is not extended to its citzens.

"Men smile nowadays at the old-fashioned idea of sin and hell and broken law and a perishing world, but these made men, men of purpose, of power and achievement, and self-denying devotion to the highest ideals earth has known."—*Mary Slessor.*

Reunion Notes.

The XXXIX. Articles Lord Brentford rendered valuable service by drawing attention in *The Times* to the concern with which all Evangelicals view proposals put forward for the revision of the Thirty-nine Articles of the National Church. The public mind is at present exercised by secular anxieties of grave national interest, and on this and other grounds many will regret that the subject should have come to the front. The fact is the Archbishops and Bishops have aroused wide-spread criticism by their treatment of the two-fold rejection by Parliament of their Revised Prayer Book. We are not among those accustomed to the use of strong language, but among Press comments on the subject we have seen some that seem to imply that even the man in the street scarcely regards Episcopal sanctions to the use of the rejected Prayer Book as cricket. We forbear further comment, but, unless we are mistaken, a new storm is threatened, for obviously the official outlook upon reunion with the Old Catholic and the Eastern Orthodox Churches bristles with difficulties in the light of the Thirty-nine Articles, and perhaps this is largely responsible for the proposals for their revision. Lord Brentford construes these proposals as "an attack on the Church from a small but active section, who are using their positions, their livings, and their emoluments to destroy from within the fundamental basis on which every one of them has declared his belief." These are plain words, but we think they are justified. The Thirty-nine Articles were a product of the Reformation. We have always understood they were originally drawn up by Cranmer and Ridley, or at least that they had much to do with their framing. The preface to these Articles states that they are "Articles agreed upon by the Archbishops and Bishops of both Provinces, and the whole clergy, in the Convocation holden at London in the year 1562, for avoiding of diversities of opinion, and for the establishing of consent touching true religion." Surely there can be no doubt concerning the honest and real meaning of this preface. It was and is intended to show that the Thirty-nine Articles form the Confession of faith of the National Church. We can understand a frank demand from responsible officials for the disestablishment of the National Church, even if the main reason for so grave a proposal is the release of some from obligations which have become burdensome or intolerable. Many, however, will seriously misunderstand proposals for the revision or scrapping of these Articles while the National Church remains "by law Established."

The Bishop of Gloucester on the Situation Replying to Lord Brentford the Bishop of Gloucester puts forward some astonishing interpretations, among which he includes "the fact that the Thirty-nine Articles make many theological statements with which an educated person at the present day is quite out of sympathy —such statements, for example, 'The Resurrection of Christ with flesh, bones, and all things appertaining to the perfection of man's nature'; the statement that Works done before justification have the nature of sin; in fact, the whole of the series of Articles 9-17." And the Bishop adds: "To a scrupulous-minded man, I am assured, an agreement to the Articles generally is a matter of real difficulty." We advise our readers to refresh their memories by re-reading the Articles, especially those referred to (they will be found in every properly-printed Book of Common Prayer), and the fact that they appear immediately before the "Table of Kindred and Affinity," in which we are reminded that a man may not marry his grandmother, does not suggest that he should not any longer believe in the doctrines his grandmother loyally accepted as being the Churchwoman's confession of her faith. As a fact the Articles to which special attention has been drawn set forth vital doctrine, every word of which is attested by Holy Scripture, but we admit they may and must be uncongenial to some, for they are distinctly out of accord with what is to-day taught in many theological colleges. It is rather too bad, however, to assert that because of this "an educated person" is "quite out of sympathy" with these, or any of the Articles. But the Bishop

of Gloucester, warming to his attack upon Lord Brentford, tells us that the difficulty in regard to the Articles is further increased "when it is remembered that the Church of England is in close communion with all the other branches of the Anglican Communion, and that many of our sister Churches have entirely discarded the Thirty-nine Articles. This again may be evidence of declension and de-protestantisation within the Anglican Church, it is not a valid reason for the scrapping of a statement of the faith of the National Church, which, the majority will affirm, maintains the Church's standard of sound doctrine, and the real test of true Churchmanship. What is to be affirmed is the fact that any one who holds preferment in the National Church ought to be bound by the laws so long as those laws are unrepealed and invoked. Repeal these laws and the National Church will cease to be the National Church, and the Church of England will cease to be "a bridge Church"; a description, we believe, favoured by the Bishop of Gloucester.

The Eastern Churches and the XXXIX. Articles

We have before pointed out that it is important that the situation created by the Report of the Lambeth Conference on the relations between the Anglican Communion and the Eastern Churches should be clearly understood. There is much uneasiness on this subject, especially in view of the invitation extended by the Archbishop of Canterbury to the Federal Council of the Free Churches to renew the conversations on the subject of Reunion. The Eastern Churches are unreformed, and yet, in his letter to *The Times* already quoted, the Bishop of Gloucester maintains that "to the best of my belief and judgment the differences between ourselves and that Church are in no way fundamental. They, like us, for example, would repudiate the *Roman* doctrine of Transubstantiation: they would condemn *the sacrifice of Masses* as much as do our Articles; and they are satisfied with the theory of the ministry stated in the Ordinal, which is particularly commended by the Articles." As far as we can judge from an examination of the facts the Eastern Churches "repudiate" the *Roman* doctrine of Transubstantiation to call it by another name, and from the excerpt which follows from the résumé of the Discussions and Conclusions of the Lambeth Conference proceedings of 1930, it would appear that the representatives of the Eastern Churches base their interpretations of the Conclusions upon the Revised Prayer Book rejected by Parliament, otherwise it is difficult to see how they could have arrived at their statement that "the meaning of the Thirty-nine Articles must be interpreted in accordance with the Book of Common Prayer." Further, their own acknowledgment of Apostolical Succession as being of the *esse* of the Church seems to imply that this view is not inconsistent with that put forward or held by those with whom their Discussions took place and, of course, this is not the interpretation of the ministry by the Church of England. In order more clearly to interpret these criticisms we quote the opinion of an able writer:

> When we turn to the Résumé of the Discussions between Anglican and Greek Bishops we read: "The Orthodox delegation stated that they were satisfied with regard to the maintenance of the Apostolic Succession in the Anglican Church in so far as the Anglican Bishops have already accepted Ordination as a mysterion, and have declared that the Doctrine of the Anglican Church is authoritatively expressed in the Book of Common Prayer, and that the meaning of the XXXIX. Articles must be interpreted in accordance with the Book of Common Prayer." We recall the fact that the Orthodox desire the abolition of the Articles on account of their Protestant character and this cannot be denied to be their true meaning. Concerning the Sacrifice maintained to be offered in Holy Communion it was stated by the Anglican Bishops "that in the offering of the Eucharistic Sacrifice the Anglican Church prays that" by the merits and death of Thy Son Jesus Christ, and through faith in His blood we and all Thy whole Church may obtain remission of our sins, and all other benefits of His passion" as including the whole company of faithful people living and departed." We also read that the Anglican Bishops state "that after communion the consecrated elements are regarded sacramentally as the Body and Blood of Christ." In the 1922 Declaration of Faith which we have quoted, the 3,715 signatories affirm that "by consecration in the Eucharist, the bread and the wine, being blessed by the life-giving power of the Holy Spirit, are changed and become the true body and the true blood of Christ, and as such are to be received by the faithful. We hold, therefore, that Christ thus present is to be adored." And we must remember that the Report of the Delegation of the Patriarchate sent to the Conference at Lambeth in 1920 contains the following: "We expressed the hope that the Anglican teaching regarding the Sacrament might be defined as far as possible by the characterisation of the Eucharist as a Sacrifice and Propitiation." We must take in connection with this the words of the Patriarch of Alexandria in

his letter to the Archbishop of Canterbury sent last Christmas—"complete and satisfying assurance is found as to the Apostolical Succession, as to a real reception of the Lord's Body and Blood, as to the Eucharist being *thusia hilasteria*" (these words literally translated mean either a "propitiatory or expiatory sacrifice").

It is evident that Lambeth, wittingly or unwittingly, has given to the terms on which Reunion with the Old Catholics and the Eastern Churches is to be achieved an interpretation which expressly—if the interpretation be accepted as that of the Church of England—blocks the way to Home Reunion, for Free Churchmen cannot accept this view.

The Birmingham Dispute The action of the Archbishop of Canterbury in failing to support the ruling of the Bishop of Birmingham—who, it should be stated, declined to institute a nominee to the benefice of St. Aidan's, Birmingham, on the ground that he refused to give assurances of obedience to his Bishop in regard to the practice of Reservation—has aroused widespread comment. The issues of this deplorable controversy reach beyond the Church of England, for they concern the real attitude of the Church to matters upon which the law has been invoked, and in which the law is not on the side of the teaching on the Eucharist which, it would seem, the Archbishop is prepared to uphold. Those who are about to enter upon resumed conversations with the Archbishop of Canterbury on the subject of Reunion will surely bear in mind what lies behind in matters gravely compromising the National Church as Protestant and Reformed, and the undesirability, even for the high purpose of co-operation and unity, of seeming to agree by silence with Episcopal actions which directly repudiate the Reformation. The courage of the Bishop of Birmingham, although by the Archbishop's action he has suffered a temporary defeat, will bring Dr. Barnes the moral and spiritual support of very many, even of those who may not agree with him in other matters. We quote from his letter to the Archbishop (from *The Times* of July 23rd) paragraphs which interpret the issues at stake:

> Your Grace, the assertion that a priest by the act of consecration can cause Christ to come to dwell within the bread and wine of Holy Communion is the so-called "miracle of the mass." It was a crucial issue at the Reformation, and is the source of most of our present irregularities in public worship. It was formulated by the Roman Church as transubstantiation, which, by Article XXVIII. of our own Church's doctrine, "is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given rise to many superstitions." Men were not burned at the Reformation because they doubted whether the philosophy of transubstantiation was adequate, but because, under the influence of the enlightenment of the Renaissance, they denied the alleged fact which the philosophy attempted to explain.
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> Your Grace must forgive me if, in view of the immense gravity of the issue which you have raised, I write very plainly. The belief that a Christian priest can by consecration cause the presence of Christ to dwell within the consecrated elements is exactly analogous to the belief held by the Hindu that his priest can by consecration cause the god to dwell within its image. The cultured Hindu protests that he does not worship the image but the god within. If the fact be granted the worship can be justified. Similarly in Birmingham, the poor woman who wrote to me that I had banished Jesus from her Church, because I had forbidden reservation there, was justified if there be truth in the belief that your Grace will not term a superstition.
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> But, your Grace, the belief that a spiritual presence can be made to inhere in a piece of bread by consecration is false. It is a cardinal principle of modern science—and the term includes religious psychology—that assertions must be justified by experience. Religious or spiritual assertions must be justified by religious or spiritual experience. It is true that the Hindu can point to a glow of religious exaltation on the face of those who worship the idol. But if an unconsecrated idol were surreptitiously substituted for that which had been consecrated, no worshipper could tell the difference. Similarly, there is among all living men no one who by any spiritual perception can tell whether a certain piece of bread has been consecrated. The spiritual presence alleged to exist in consecrated bread no one can detect, however delicate his spiritual perception may be; and to say that something exists though no one can detect its existence receives curt incredulity to-day from thinking men and women.
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> The true Anglican doctrine of Holy Communion is surely that the bread and wine are, to speak metaphorically, vehicles or channels of spiritual grace. Through their use Christ comes to the devout worshipper. We know that this fact is true because we have experienced it. Similarly, the beauty that is in God has been revealed to us in a sunset; and often Christ is brought to the soul through the ever-living pages of the Gospels.

Wales and the Papacy The question whether Roman Catholicism is making progress in Wales was vigorously discussed at the opening conference of the South Wales Calvinistic Methodist Association at Llanddewibrefi. No doubt the Vatican would be delighted to learn that Calvinistic Methodists assembled in the heart of Protestant Wales were apparently alarmed at the progress of Roman Catho-

licism in their midst. Happily the question was answered in the negative, and it is interesting to note that the Welsh revivalist, Mr. Evan Roberts, who took part in the discussion, expressed his view that there was no progress possible for the Papacy, for all the prophecies agreed that it was doomed. This view, if correct, does not dispose of havoc which Roman propaganda may effect if Protestants fail to counter its subtle devices. We are glad to learn that a resolution was agreed to urging the Churches to take the matter into consideration, and not to neglect the teaching of the principles of the Gospel and the Protestant faith to the children of Wales. One way in which this resolution can be carried out is to warn Protestant parents not to send their children to Convent schools. We have before us as we write an illustration depicting the Roman Catholic Archbishop Mostyn preaching at the laying of the foundation-stone of a new Convent High School at Cardiff, supported by the Lord Mayor, a Nonconformist. A correspondent commenting upon this writes, "the apathy of the average professing Christian to-day amongst both Anglicans and Nonconformists, as well as the unnecessary attendance by many of them at these functions (whereas a Roman Catholic would not go near if the position were reversed) disgusts me."

Wesleyan Methodist Unity Meeting in Birmingham the Wesleyan Methodist Conference decided by an almost unanimous vote (558 to 14) to unite with the Primitive and United Methodist Churches. The Resolution is an historic one and we quote it in full: "Pursuant to the powers contained in Clause 3 of the Methodist Church Union Act, 1929, this representative session of the annual conference of the Wesleyan Methodist Church, meeting at the Wesleyan Methodist Central Hall, Birmingham, on the 15th day of July, 1931, hereby decides and determines that the yearly conference of the Wesleyan Methodist Church to be held at the Albert Hall, Manchester, on the 13th day of July, 1932, shall, after the conclusion of its ordinary business, adjourn its proceedings to Tuesday, the 20th day of September, 1932, at the Royal Albert Hall, London, for the purpose of holding a united meeting of the members of the conference of the Wesleyan Methodist Church, the Primitive Methodist Church and the United Methodist Church. And at such united meeting carrying into effect the powers conferred upon the three Churches by the Methodist Church Union Act, 1929." Speaking to the Resolution the Rev. E. Aldom French remarked that "the union of the Methodist Churches was the greatest event in Methodist history, and he indicated how, by local co-operation and amalgamation, the regular work of Methodism could be strengthened, and buildings could be adapted for work among the young, among women, for social work, new areas provided for, with new developments abroad and new forms of evangelism at home to reach those outside." We congratulate the great Wesleyan-Methodist body of Christians on the unity they have attained among themselves. The world position of Methodism is a factor in the work of evangelisation at home and abroad which cannot be thought lightly of, and we rejoice in the fervour which characterises their services and their message, which has always rung true to the great evangelical truths of Holy Scripture.

Wesleyan Methodists and Reunion The Bishop of Birmingham's visit to the Wesleyan Methodist Conference followed immediately upon a discussion on Christian Reunion, during which striking references were made to ecclesiastical troubles in the Bishop's diocese. While it was agreed to appoint delegates to meet representatives of the Church of England in renewal of the Lambeth conversations, the discussion revealed considerable feeling on what the Rev. Moffatt Gautrey described as "the steady de-protestantisation of the Church of England," and he declared his belief that the fight for Protestantism would soon have to be fought over again. The Bishop of Birmingham, while expressing satisfaction at the acceptance of the Archbishop's invitation to renew the conversations, added that he saw no possibility of more than friendly co-operation in good works. "History," said the Bishop, "gives examples of strange alliances, but I know no alliance so strange as that which apparently some among us regard as possible whereby the unreformed Greek Church and Wesley's spiritual heirs are to be united with ourselves into a single communion. Such a fanciful dream would not be seriously entertained

were it not that, as we are now continually told, the Church of England is at the present "a bridge Church."

The Duke of York on Idealism We should all be very thankful for the gracious and hearty manner in which the members of our Royal Family identify themselves with all forms of Christian work. The Duke of York was present at the Jubilee Praise Service of the Christian Endeavour Union held at the Albert Hall, and expressed the greatest pleasure at being able to welcome the large number of delegates who attended the gathering. Speaking on idealism, the Duke of York said: "In this Convention, as in all Christian Endeavour conventions and teachings, emphasis is rightly placed on the supreme importance of young men and women holding high ideals. It is that spirit of idealism that the world so sorely needs to-day, and without it the many and difficult problems which beset the nations cannot be solved. Without vision the people perish; with it they may go forward to success and victory. You, ladies and gentlemen, believe that it is your bounden duty to keep the ideals of Christianity well to the front in public and private life. Hold fast to that belief, act on it, and you will be giving to your fellow men and women the highest service in your power." The C.E. shows remarkable progress, and we believe its great desire is to put first things first. Fifty years ago it started with a membership of fifty-seven. To-day, we are informed, it numbers some 4,000,000 members, and 80,000 societies, throughout the world.

Mr. Bernard Shaw on Joan of Arc We do not wish to labour controversy, but we think all our readers should know that the numerous protests to the British Broadcasting Corporation on the subject of Mr. Bernard Shaw's broadcast on "St." Joan of Arc included one from the World's Evangelical Alliance. There is no objection to Mr. Shaw, or any other celebrity, expressing his sentiments on the death of Joan of Arc, canonised with subtlety by the Church which plotted her destruction. Mr. Shaw, however, abused the privilege courteously extended to him by the B.B.C., and went out of his way to confuse the details of her execution with those accompanying the crucifixion of Jesus Christ, and, in words of undisguised contempt, he declared his personal dislike of the hymn "When I survey the wondrous Cross." Had Mr. Shaw revealed any spiritual understanding of the great fact of the Cross of Christ his bad taste would have been even greater. As it was he unwisely drew the B.B.C. into difficulties. Anything more grossly offensive, even to the Roman Catholics, who thought his broadcast would serve them, we have never listened to on the wireless. The moral surely is that even a celebrity ought not to be allowed the opportunity of uncensored speech at the microphone on subjects hitherto carefully guarded at Savoy Hill. The situation became worse by the repetition in the *Listener* of the full speech, without even the expurgation which *The Times* wisely extended to it. We trust the incident will at least be a warning so that in future any repetition of such comment will be impossible.

The Church of Scotland With customary ceremony and pomp the Church of Scotland has met in Edinburgh for the second General Assembly since the union of the two great Scottish Churches took place. The General Assembly is the main focus of Scotland's religious life, and it has been remarked that "at one time the Assembly was more truly representative of Scotland than the Scottish Parliament. The King's letter, appointing Councillor James Brown as Lord High Commissioner, expressed earnest hope "that with the blessing of God our endeavours to hold aloft the lamp of faith in Our Ancient Kingdom of Scotland may be no less successful than in ages past," and His Majesty instructed Mr. Brown to assure the Assembly of his determination to maintain Presbyterian Church government in Scotland. By a coincidence the Moderators of the Church of Scotland and of the Free Church of Scotland are both workers in the foreign mission field—Dr. Graham of Kalimpong is a familiar name in India, and Dr. Renwick is the distinguished head of the Free Church College at Lima, Peru. The latter in is his opening address discussed the position of the Church in the modern world, and said, that as far as organised religion was concerned there was little short of a world wide drift. What, he asked, was to be the attitude of the Church of Christ in this age

of unrest? "The Gospel was for all ages. In fidelity to the good old Book lay the hope of the coming generations. The Free Church must remember that while it has its own special sphere, it must co-operate with other sections of the great evangelical army." The whole utterance was a very fine appeal to the old Gospel as adequate to all ages and all conditions.

"Catholic" and "Roman" A matter of no little interest and importance came before the Church Assembly when Sir Charles Marston moved a resolution finally adopted in the following terms: "That whereas the word 'Catholic' means universal, and is used in this sense not only in the creeds, but in common speech and in the Book of Common Prayer, its exclusive use as the title of any of the Communions into which the one Holy Catholic Apostolic Church of Christ is to-day unhappily undivided, is misleading and without warrant in history." Speaking to his motion Sir Charles Marston said he had no antagonism to the Roman Catholic Church itself. He had a great admiration for the Roman Catholic Church and its virility, though it was over-reaching in some of its schemes. But in this particular case, during a long period of time, the Church of England had been allowing the Roman Catholic Church to monopolise the word "Catholic." If any one had the right to monopolise the word "Catholic" it was the Church of England. The word occupied an extremely important position in our Prayer Book, and was contained in the Apostles' Creed, the Nicene Creed, and the Athanasian Creed. By the policy of the Roman Catholic Church in endeavouring to monopolise the word "Catholic," it had become generally recognised and accepted that when the word "Catholic" was used, a Roman Catholic was referred to. The "Holy Roman Church" had been Rome's official title ever since the Council of Trent. He did not think they could allow the misuse of the word "Catholic" to pass, and he suggested that the publicity department should be instructed to see that the word "Roman" was put in front of the word "Catholic" in any matter issued to the Press. At the suggestion of the Archbishop of Canterbury Sir Charles Marston withdrew his recommendations concerning the Press, and the resolution was adopted in the form quoted above. Already we have noticed evidences that the Press is making use of the term "Catholic" in reports of Roman Catholic activities, and we should not be surprised if it became known that this is in response to official inspiration. We hope our readers will note the significance of this new claim on the part of Roman Catholics to the exclusive use of a term which is not the property of any communion or organisation, for catholicity is a fruit of the Spirit, and in this sense all who love and follow Jesus Christ are catholic and catholics.

The Ideal of the World's Evangelical Alliance In the light of the foregoing paragraph it is well not to lose sight of that which is the larger unity, greater than external union, namely, the inner spiritual unity of all who call Jesus "Lord." We cannot limit their number, and no union or reunion is worth striving after unless it is the outward expression of the inner unity of the Spirit. For eighty-five years now the World's Evangelical Alliance has held this vision of unity, and sought by every means in its power to manifest it to the Churches and to the world. It has not sought to force union upon those who are disunited, but has striven to give outward form to a Unity already existing in Christ. Its Week of Prayer has played an important part in cementing Unity, especially in the Mission Field, and at home it has proved that all in Christ Jesus are already one in Him, and one with each other, as essential parts of His one Body. It is this supra nationalism, supra denominationalism, and supra individualism of the Gospel which is at the base of all the principles and work of the Alliance. When its ideals and aims are more fully and generally accepted and grasped by those who are already one in spirit, a great forward movement for Unity and Union will take place. How wide-spread might be the spiritual influence if all the great Communions could agree to come together on this basis, and, for an experimental period if necessary, to lower all barriers to unity and co-operation in the quest for that outpouring of the Holy Spirit which God waits to give, and which is only withheld through human limitations and prejudices.

World Mission Notes.

Missions and the Colour Bar Mr. Basil Mathews contributes to the *Spectator* an article, one of a series, on the subject of the Missionary Attitude to the Colour Bar. The problem of the Colour Bar is one of particular importance to the British Commonwealth of Nations, having regard to the many millions of coloured subjects which it embraces. Its importance is emphasised as one realises the revolution in close contact, thought and consequent feeling which the cinema, the cable and wireless, the aeroplane, and the liner have brought about. All these can be made use of for moral and spiritual education, as well as for the cultivation of goodwill and fellowship, but, unfortunately, as Mr. Mathews points out, they have the possibility of creating "a contempt for Western civilization as a barbaric, lustful, licentious affair, almost entirely contemptible," and this is only one side of the problem, for "the investigations of Professor Green of Aberystwith, which he has just presented, show that British boys and girls in uncounted numbers are getting" (through the films) "a detestation of the oriental as a sly, dope-addicted, dagger-wielding criminal from the characteristic 'Chinese' film that exudes from Hollywood." Answering the enquiry "How are we to get to the root of these antagonisms and destroy them?" Mr. Mathews expresses his own strong conviction that race hostility, when analysed, is the result of economic or cultural or ethical differences of standard, and that the first step towards a solution of the race problem is "a quiet, scientific disentangling of these complicated webs of economic and other antagonisms that lie behind. Unless we believe that "God hath made of one blood all nations of men for to dwell on the face of the earth" then it is open to question "whether there is any motive strong enough to carry man through these difficult processes of patient understanding and readjustment." On the other hand "if men really are all children of one Father, then we have a solid foundation on which to build; a foundation in the very make-up of the universe." Hence, if Christianity is true the unity of the world-family is an absolute reality. Mr. Mathews concludes by pointing out that "the world-mission of Christianity has as an integral part of its task the enthronement in all life of a spiritual unity that bridges all antagonisms between race, nation and class." And the lever of this world-mission is Christ and His Church.

Death of Mr. C.T. Studd News comes to hand from Ibambi, in the Belgian Congo, of the death there, on July 16th, of Mr. C. T. Studd, founder of the Heart of Africa Mission and President of the World-wide Evangelization Crusade. He was one of three brothers, all distinguished as cricketers at Eton and Trinity College, Cambridge, and who subsequently devoted themselves to religious or social work. Sir Kynaston Studd, late Lord Mayor of London, an elder brother, is President and Chairman of the Polytechnic in Regent Street. "C. T." won laurels as a cricketer; as a missionary he has won a crown of gold. In 1885 he joined the China Inland Mission, and laboured in China for ten years, only returning in broken health, and subsequently taking charge, for a short period, of the Union Church at Ootacamund, India. We quote from *The Times*:

> The vision of the unevangelised heathen was ever before him, and hearing of the numerous tribes of the Belgian Congo which had never been touched by any missionary agency, he made an expedition through that region. The state of the countless multitudes of that part of the Congo appealed to him so strongly that he resolved to go out, and he took with him Mr. Alfred B. Buxton, who afterwards became his son-in-law. They entered the Belgian Congo in 1913, when cannibalism was rife. Studd suffered repeated attacks of malaria, and several times his life was despaired of, but his spirit and nerve, as seen on the cricket field, served him well and brought him through. He lived a life of great simplicity, and what most people would consider hardship. Of late years he had taken up the work of translating the New Testament into the native tongues, and it was his habit to begin his labours between two and three in the morning, and not to go to bed till ten at night. He ate as he worked, his food being of the simplest kind.
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> When Studd went out to the Congo he resolved to seek an entrance into every unevangelised part of the world, and his mission became known as the World-wide Evangelisation Crusade. Under his presidency, missionaries have been at work in Amazonia, Arabia, the French Sudan, Abyssinia, and on the borders of Afghanistan; and branches

of the mission are operating throughout Great Britain, America, Canada, Australia, Belgium and France. In Africa nearly sixty, and in Amazonia twenty missionaries have been at work under his directorship. The special feature of the mission has been that money has never been appealed for, nor have collections at meetings in the homeland ever been taken; but the mission has throughout adhered strictly to what are known as "faith principles."

Sir Andrew Wingate and the Conversion of the Jews It was a great uplift to all who attended the Annual Meeting of the British Jews Society to see the honoured President of the Society in the Chair again. Sir Andrew Wingate received a warm welcome on his return to London from the Continent, and the Secretary, Rev. F. J. Exley, made reference to the great debt the Society owes him for long years of wise counsel and co-operation. In his address as President, Sir Andrew drew attention to the great increase of interest in Palestine and the Jews, owing to the events which have occurred in that country during recent years. Everything points to the fulfilment of prophecies concerning the land and the people, for whom it is still "the promised land." But, so dark is the veil temporarily upon them, "when you get into touch with the higher-class Jew, there is the same deep hatred of our Lord Jesus Christ." Among Jewish ladies that hatred is still more bitter, perhaps "not altogether unnaturally, because they mistakenly attribute all their troubles, their social exclusion, and many other things, to the fact of Jesus Christ" Sir Andrew mentioned that he once received a strong letter from a Jewish lady in good society because he continually advocated the conversion of the Jews. "She did not know," he remarked, "that in the conversion of the Jews there is the salvation of the world; that there are nations ready to receive the truth as soon as these people acknowledge that Jesus is their rightful King."

Z.B.M.M. We have become so accustomed to initials that we instinctively associate them with the sphere of work they designate. No thoughtful person could confuse C.M.S., or even S.P.G., despite the schoolboy who informed a disillusioned mother that these initials under "expenditure" were not missionary doles, but "sundries, probably grub." The Zenana Bible and Medical Mission is to be congratulated on its Annual Report, which brings home to the reader the real sympathy inspired in the Indian people by a faithful Gospel ministry, exercised by women in the spheres of hospital, school, University, College, and in the Zenanas. This Mission presents a splendid record and a substantial background, for it treads in largeness of heart and outlook the old paths, and inculcates spiritual ideals. It is pleasing to know that despite the present political agitation in India no closed doors have to be recorded, and no cases of real antagonism to the messengers of Christ. At the present time a Christ-like ministry to the women of India is one of the most potent appeals which can be made to that disturbed land. How true it is that the first step towards winning a convert in India is to establish friendship. We are glad to know that preparations are being made in India for a visit of Christian friendship to this country next year from leading Indian Christians.

Religious Liberty in India *The International Review of Missions* presents an illuminating article by Rev. William Paton on "Missions in India To-day." Writing on the preaching of the Gospel, which is the fundamental consideration of the subject, Mr. Paton remarks upon the fact that despite the great national upheaval there has been no hindrance to evangelistic work, but in some places an enhanced receptivity to it. While in some parts of the Presidency of Bombay the Bible Society report a decrease in the sale of Bibles, there has been an increase in Gujerat, which is the part of India in which, by common consent, the civil disobedience movement has been most widely operative. The steady progress of the desire for union among the Christian denominations has as its most powerful stimulating force the desire to preach the Gospel to India. "I suppose that in all India," Mr. Paton continues, "the most significant evangelistic development is the movement among the caste people in Southern India. It seems to have begun in the outcaste work conducted by the Wesleyan-Methodist Missionary Society in the Telegu country, and, significantly enough, it was begun by an Indian Christian minister, himself a high-caste convert, who though engaged in outcaste

work never omitted to speak to the caste people in the villages as he moved about, and wherever he could pray with them." Acceptance of Christianity by caste converts involves persecution, "a truly apostolic endurance of shame and suffering," accounts of which are deeply moving. The movement is now to be found in all parts of the Telegu country, and thus an obvious work of God is being done. Mr. Paton is among those who think that in a short space of time the burden of Indian government will fall upon Indians, but the important issue of substantial freedom is subjective to making it clearly understood that Christianity is not a foreign thing. Concerning the question of foreigners, Mr. Paton adds, "I believe that a true conception of religious liberty must accord to all, including foreigners, the right to preach their faith, subject to the ordinary requirements of order and decency." This, however, ought not to blind us to the fact that the future of Christianity in India is bound up with the leadership of Indian Christians, and the spiritual leadership which under God they may be led to show. Speaking of Mr. Gandhi's recent criticisms of missionary work in India, and of his objection to "proselytism," Mr. Paton says, "We can but reply that the Christian faith is different" (to India's religions) "evangelism—not national or cultural aggrandisement, but a sharing of the good news about God—is an integral part of it."

How Missionaries use Wireless The world is undergoing great changes from various causes, and not the least important, for good, is the coming of the wireless with all its power of inter-communication, so swift that a Missionary from the Atlas Mountains of North Africa once listening-in heard a speaker from the City Temple in London telling the congregation about his work, two thousand miles away. Mr. Hubert W. Peet, Editor of the Far and Near Press Bureau, mentions in the *Chronicle* of the London Missionary Society that "Missionaries are among the few people who are able to listen to events the day before they occur!" When it is still Saturday night in the Cook Islands the islanders can listen to the Sunday morning service being broadcast in New Zealand; and when the British Rugby Team played its test match at Wellington, N.Z., the result was heard by wireless in the Cook Islands on August 8th! Thus, missionaries "are among the few people who are able to listen to events the day before they occur!" When we think of Madagascar listening regularly to the Service broadcast on Sunday evenings from the London or other Regional Studios the distance between Madagascar and England seems negligible. Last year five hundred Gilbertese Bibles were wanted in Beru, so a wireless order was sent, *via* Ocean Island and Sydney, to the Bible House in London. The books were delivered by the L.M.S. ship *John Williams* only four and a-half months later, whereas it would have taken over a year between the sending of the message and the delivery of the Bibles. Mr. Peet tells a true story of how the wireless at home is doing missionary work:—"A lady I know was visiting the Pyramids in Egypt. In talking to her camel-driver, she asked him if he were a Christian. 'Yes, *now*,' he replied. 'Is it quite new?' she asked. 'Yes,' said the man. 'Missionaries out here, no good. Ugly clothes; ugly feet. Last year, I go to England with my master. On wireless I hear of Jesus Christ. I hear nothing but a voice. I go on my knees, and I say, "Here I am." Jesus says, "All right." And I've been a Christian ever since.' A simple story of a changed life, which I give practically in the words in which my friend recorded them in her diary the same night."

George Braithwaite of Japan The death of Mr. George Braithwaite in Japan is a severe loss to all Christian forces in Japan, and to the work of the World's Evangelical Alliance. He founded the Japan Book and Tract Society through the agency of which all denominations and societies working in Japan were linked together and from which they were supplied with literature translated and printed in Tokyo. For many years Mr. Braithwaite had acted as the agent of the Alliance, annually translating into Japanese the letter of invitation and the topics for Prayer for the Universal Week of Prayer. At the time of writing we have only received notice of our loss through the columns of *The Times*, and we express deep sympathy with the widow, a faithful and true partner with Mr. Braithwaite in all his undertakings.

He was a fine Christian man, a member of the Society of Friends, and one who had learned from the great Friend the Christian example of brotherliness and love.

China Inland Mission From Shanghai we learn that the China Inland Mission has been able to dedicate new mission premises, including Mission House and Administrative Blocks, with Hospital and Residential Flats, all rendered necessary by the expansion of the work of the Mission, and all provided, including the land, without the expenditure of Mission funds. This has called forth the words, "This is the Lord's doing, and it is marvellous in our eyes." Mr. D. E. Hoste presided over the dedicatory services, which took place on June 16th and 17th, and explained why the new and larger premises had become necessary, mentioning that besides the international character of the Mission, which represented association with six countries of Europe, as well as organised national centres in Great Britain, the U.S.A., Canada, and Australia, there are now some three hundred central stations in China, some of which are worked by Chinese. Representatives of other bodies were present and took part in this memorable occasion, the closing prayer and Benediction being pronounced by a representative of the B.M.S.

REUNION OF THE "EASTERN" CHURCHES.

The kind of reunion we all approve!

A photo of Dr. Kagawa of Japan and Dr. C. Y. Cheng, Moderator of the Church of Christ in China—the two foremost Christian leaders of the countries which they represent. The Christian spirit beaming from their faces is symbolic of the friendship and goodwill possible between China and Japan when these two countries become predominantly Christian. That the Christian Movement should produce two such men as these ought to give encouragement to the Christian Church in the West and make it get behind the missionary enterprise more hopefully and resolutely than ever.

Dr. Kagawa has just been in China for a short period. He has an unusual capacity to create friendship and lead people to a vivid and keen appreciation of God and a consciousness of His presence. He went to Shansung under difficult circumstances, because of the policy of Japan in that province and because of her treatment of the Chinese in the city of Tsinan during the military occupation. At the beginning he had to face barriers of unfriendliness and even hatred, but he broke down these before he had spoken fifteen minutes, and at the conclusion of his series of lectures had won the deep friendship and respect of all whom he addressed.

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Books Worth Reading.

THE THIRTY-NINE ARTICLES THE CONFESSION OF FAITH OF THE CHURCH OF ENGLAND. By Bishop J. C. Ryle. (Messrs. Thynne & Co., Ltd. Price One Penny.)

Messrs. Thynne & Co. have laid the English public under an obligation by reproducing in the form of a neat little pamphlet, Bishop Ryle's account of the Thirty-nine Articles. It has been given to few men to write with the clearness, terseness and vigour which were characteristic of Bishop Ryle. It has been given to still fewer to anticipate with such penetrating foresight the dangers that awaited the Church of England, a Church, by God's providence, marked out to maintain the witness to Scriptural truth in England, and beyond England throughout the world. The forces of error, Roman Catholic, Orthodox, heathen, Mohammedan, atheistic, are all conscious that the Protestantism of England is the chief of all obstacles to their designs. That Protestantism is nowhere more carefully and faithfully expounded than in the Thirty-nine Articles. Written to meet the controversies of the 16th century, they were so written that they are of direct value in many of the controversies of to-day. "They were most of them gathered by the Reformers out of Holy Scripture. They were carefully picked and summarised in the most accurate and precise language, of which every word was weighed and had a special meaning."

Bishop Ryle, after giving a brief account of their purpose and origin, and their contents, estimating carefully their precise rank, authority and position, especially as exponents of the true meaning of the Prayer Book. "They were always intended to be, and are at this day, the first, foremost, chief and principal test of a Churchman, and in this point of view, there is nothing stands on a level with them." This position is fortified by well-chosen statements of leading English Divines, and the firmness, cautiousness and charity of the Articles in respect of doctrines essential to salvation and things non-essential is handled in a truly masterful manner.

In view of the agitation to revise the Articles, or to abolish clerical subscription to them, this pamphlet should be studied by Free Churchmen as well as by Churchmen, for it is certainly not in the interests of the Free Churches that the vast wealth, the buildings and privileges of the Church of England should pass into the hands of the avowed enemies of the Reformation.

E. A. Knox.

THE JEW AND HIS NEIGHBOUR. By James W. Parkes, M.A. (Student Christian Movement. Cloth, 5s. net.)

The study of such a volume as this should do much to enlighten the general public on the Jewish problem, and the Christian public on the reasons why Christian missionary propaganda among Jews is regarded with such special aversion.

The book makes sad reading. The "Christian" Church of other ages has in nearly every country of Europe brought the name of Christ into detestation by that people who were the unhappy objects of its cruel persecution.

Modern Anti-Semitism, according to Mr. Parkes, can be traced to its source in the first Crusade, when popular feeling was violently stirred up against the Jews as the murderers of Christ, and the question was asked, "Shall Christian knights risk their lives to rescue the tomb of Christ from the infidel, when His very murderers live in security in our midst?"

Do we realise that the Spanish Inquisition began in 1480 as an attempt to prevent nominally Christian Jews from practising Jewish rites in secret? or that in Portugal, where religious liberty was only granted at a comparatively recent date, some five thousand families, which had been "Catholic" since the end of the fifteenth century, at once took advantage of their new liberty to proclaim openly their adherence to Judaism, and to establish a synagogue? May not similar things happen to-day in Spain?

Mr. Parkes' book is full of interest, and should be read by every lover of Israel, and by all who are attracted by one of the acutest problems of the day—the future of the Jew.

J. Chalmers Lyon.